THE UNITED CHURCH

APRIL 15, 1959

OBSERVER

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PACIFIC SCHOOL
OF RELIGION

Homewood

Kitchener's Norman and Jean McQuay *see page 6*

The President is Two
by Genevieve Carder

What Protestants Teach Catholics
by William J. Whalen

Letters

Stay Out of Newfoundland

Dear Sir: The ill-advised and ill-timed resolutions of Toronto West Presbytery on the labour disputes in Newfoundland have damaged church and civic relations to such a degree that the end result may well be the disintegration of the United Church in our province.

There may be justification for constitutional rights of church courts to speak publicly, and frame resolutions on such matters as labour disputes and provincial legislation; but no one has a moral right to speak without adequate knowledge of such matters. Certainly the right to speak imposes the obligation to investigate beyond one's backyard.

On the other hand, if presbyteries, committees, boards and individuals with limited knowledge and misinformation on inflammable situations in civic and church life shout divergent views across the Dominion and the world, our church fellowship may well be ripped to shreds and we become, as a church, a laughing stock among sober and restrained people.

The resolutions of the Toronto West Presbytery, and of the Board of Evangelism and Social Service reveal an amazing lack of understanding of the actual happenings in the province, and that such resolutions were based on distorted newspaper reports. Neither of these church bodies took the trouble to communicate directly with either the Newfoundland Government or the Newfoundland Conference of the United Church. Such high-handed procedure shows a sad lack of respect for the Provincial Government, the people of Newfoundland in general, and for the United Church people in particular. . .

Harbour Grace, Nfld. Albert N. Holmes,
President, Newfoundland Conference
of The United Church of Canada.

Dear Sir: I read that the Toronto West Presbytery has followed the lead of other organizations equally remote both geographically and otherwise, and asked the Federal Government to investigate Newfoundland's new labour legislation.

Now, what right has the Toronto Presbytery to stick its fingers into this business? First they should be reminded that they are too far removed from the situation to know the whole story. Secondly, they should realize that this matter is within the confines of the Newfoundland Conference and the Presbyteries which belong thereto. The United Church of Canada in Newfoundland is able to make any move that the United Church is called upon to make in this area. They have no need of meddlers from Ontario.

I hope that those so far removed from Newfoundland will stay their hands and their tongues from interfering further in this matter. Surely there are other logs for our church courts to saw nearer home. They do not need to reach out for splinters from Newfoundland.

Spryfield, N.S. Boyd L. Hiscock.

E. & S. S. and National Defence

Dear Sir: . . . The Board of Evangelism and Social Service seems to have a propensity for sticking its nose into subjects of which it cannot possibly have any expert knowledge, and I wince when I read many of its pontificial announcements purporting to be the opinion of the United Church.

Perhaps the worst recent example is the resolution that Canada should stop all military expenditure and use the money instead for research, technical aid, education and social services. . .

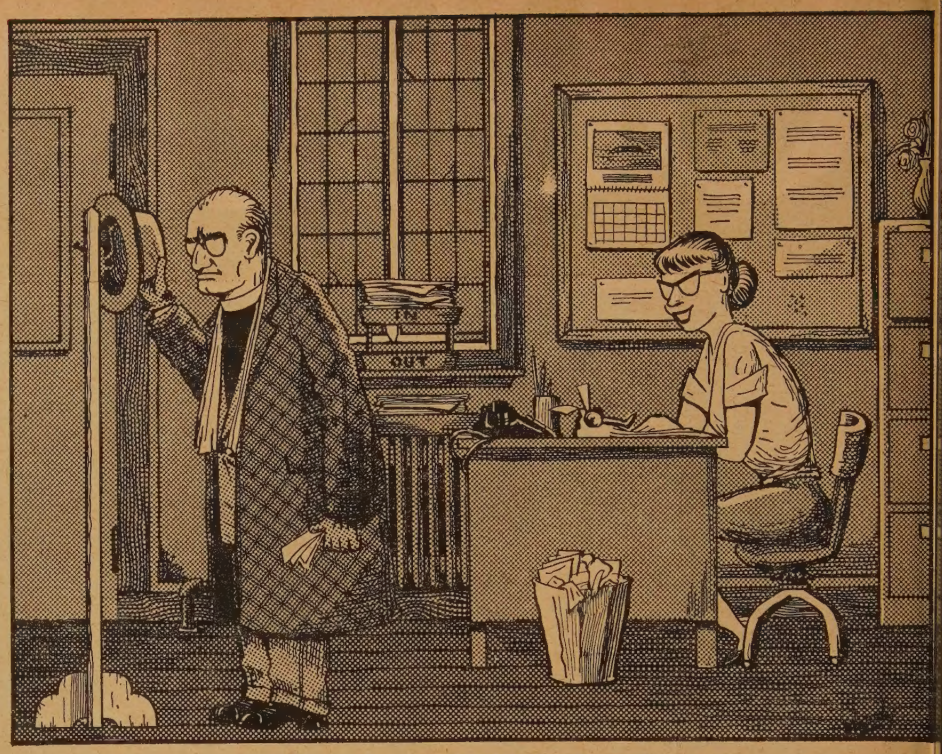
The resolution would have made a lot more sense if it had been sent to Premier Krushchev.

Ottawa, Ont. John W. H. Doherty.

Dear Sir: It was gratifying to note that vigorous and vital action has been taken by the Board of Evangelism when it recommended that Ottawa be urged to scrap the armed forces in favour of a United Nations Police Force, and to "invest more money in nuclear age research, technical aid programmes, education and social services." Such a statement of policy was long overdue. . .

How true it is that you "cannot kill an idea with bombs and bullets. Only a better idea will do it." Thanks for the board's call to sanity. Surely there is no occasion for bewilderment in the conditions prevailing today.

Vancouver, B.C. James W. Melvin.



"Off to cheer up the sick, Dr. Burtson?"

Publishing "Rubbish"

Dear Sir: The Rev. R. H. N. Davidson's "You and the Devil" is such a fine book on the whole, but pages 58-59 are a queer exception.

Would it be unfair to ask why it is only among non-smokers he discovers "hard, cold, bitter people who try to wring every drop of joy or pleasure out of other people's lives" . . . "who claim they are superior because of their asceticism"? "They seek to impose their ideas on others. . . But they do not regard pride or ill-temper as sins as deadly as drunkenness." He mentions "drunkenness" but plainly he was thinking of tobacco, for he goes on "Why then, it is a simple kind of pleasure enjoyed by many men and women . . . but surely there is nothing more seriously wrong with smoking a cigarette than with eating a chocolate."

Our church is sinning against the light when it publishes rubbish like that.

Guelph, Ont. C. D. Farquharson.

Observer Narrow-minded

Dear Sir: Re your editorial objecting to minstrel shows, are you not a little narrow-minded in this respect?

No reflection is intended on the Negro race in these presentations any more than a production of Gilbert and Sullivan's "The Mikado" is a slur on the Japanese people.

Even in the well-known radio production of past years "Amos and Andy", now no more through the death of one of the partners, was it ever indicated that this entertainment was derogatory of the Negro race.

Nanaimo, B.C. Lamont Ross.

Meet Pope in Antioch

Dear Sir: Two things were interesting in Pope John's call to reunion. Press reports said he wasn't sure when it would be held and he didn't care where.

Shouldn't the United Church suggest to His Holiness that we hold it at Antioch? It was there that our common Church forebears were first called "Christians" at all.

In by-passing Rome, with its record of ecclesiasticism and complex church government, we might all become, once more, humble Followers of The Way—The Jesus Way of Life.

Qu'Appelle, Sask. (Rev.) Enos T. Montour.

"Goody"

Dear Sir: In your recent editorial entitled "Anglicans and Union" you pass out this bit of information:

". . . the most surprising thing about these developments is that the Anglican committee hadn't met since 1946. The public might be even more surprised to know that the United Church Commission hasn't met for 13 years either."

May I comment on this statement by saying: "Good".

Kemptville, Ont. (Rev.) Burt Corkum.

THE UNITED CHURCH
OBSERVER

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5

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contents

	Page
litorials	4
n Editorial Tour	5
he President is Two	6
anadians in Bermuda and Trinidad	9
ymen Stage a Revolution	11
he Church and the Western Farm Crisis	13
/hat Protestants Can Teach Catholics	14
eport and Opinion	16
our Family	18
hristians Use a Buddhist Custom	20
ooks	22
uestion Box	25
bout People and Places	27

Montreal's Jacques Beaudon

IN THE NEXT ISSUE

Canada's French Protestants
By E. L. HOMEWOOD

Padre in the Hospital
By BRUCE UNDERHILL

Observations

THE OBSERVER TROPICS TOUR provided our Miss Macdonald and the editor with lots of copy about Bermuda and Trinidad and their churches for this and subsequent issues. If readers become a little confused to references about Methodists in the former, and Presbyterian missions in the latter, here's the way it is: In Bermuda a United Churchman from Canada is a Methodist, in Trinidad he's a Presbyterian. In Northern Rhodesia he becomes a Free Churchman, and in Angola or Japan he finds himself with the United Church of Christ. The United Church does not seek to establish itself abroad, but works with the churches who welcome our help and fellowship.

IN THE TROPICS you are supposed to slow up, they say. So with a big programme planned for our mission-touring 44 it was decided when we reached Trinidad that we had better provide for some siesta opportunity or watch for casualties.

AFTER A WONDERFUL BERMUDA TIME we took off for Trinidad, and hit the tropic air near midnight. The next morning we were up in decent time, breakfasted and had a formal reception in the large Port of Spain Woodbrook Church. Then fruit juice in the Rev. Roy Neehall's garden, a tour of the sights, lunch, off to the country. Pineapple farms, cane fields, and miles of driving along the narrow paved streets (every street in Trinidad is well paved with asphalt from the pitch lake) to visit church schools and institutions. Then a big, big meal prepared by the Indian ladies of the San Juan Church—the only church with a basement.

THE SECOND DAY was to be a big one, and Miss Margaret Scrimgeour, principal of the lovely Naparima Girls' School at San Fernando, set aside several cool rooms for an afternoon nap for those who couldn't take the pace.

WE DROVE SOUTHWARD through the great sugar-cane plantations for the big affair at San Fernando where Founder's Day was being celebrated and the new wing of the Boys' College was being opened on Paradise Hill. Some stopped off to visit a school or two, others took in the operations of a sugar mill, some of the doctors with the group ducked over to the big hospital to discuss medicine and public health with Trinidad M.O.'s.

AFTER THE CEREMONIES, a really big many-coursed Chinese luncheon, and then on through the country to the pitch lake and a tourists' view of the south country. "What, and miss seeing the pitch lake! I've paid for it and I'm going to see it all," one senior member retorted when we spoke about the quiet rest rooms and the siesta custom.

LATE IN THE HOT AFTERNOON we returned to re-assemble at Miss Scrimgeour's, drink the orange juice and scatter for dinner and evening hospitality in the homes of missionaries, planters, church officials. It was difficult to round up some of the folk for the final 1½ hour trip back to Port of Spain. Miss Scrimgeour's rooms went unused. We are proud to report not a tour member laid down.

THE NEXT DAY, Saturday, some thought it their duty to go on a picnic to Maracas Beach, ostensibly they said to view the cocoa and coffee plantations on the way. Most of the men, it seemed, were interested in coffee and cocoa planting, but the rest of us went to the big event of the Presbyterian women's Trinidad year—a W.M.S. Conference at Princes' Town. The latter was named for two of Queen Victoria's sons when they planted trees there many decades ago.

THE NEW SCHOOL overflowed into the street with W.M.S. ladies, T.G.I.T. girls, and their friends. The truck loads of cane could scarcely get through the streets. The school, the old church, the old school, the new parsonage, everything was throbbing with Indian W.M.S. women, so we slipped away next door to a wedding in the brand new church. Much like ours, but more colourful! There was a great bouquet of anthurium lilies on the communion table. The wedding march—Lohengrin—was played on an organ given by the Hunter River charge of P.E.I., and the minister, last year's top scholar at Pine Hill, the Rev. Wilfred E. Dindial, conducted the service straight from *The United Church Book of Common Order.*

* * * * *

CIRCULATION zipped upward while we were absent, a 10 thousand increase during the last month, and we are told that when the new subscription orders are all filled we will have about one-quarter of a million subscribers.

Editorial

Newfoundland And Toronto Talk

ONE of the unfortunate by-products of the Newfoundland strife is the bitterness of good church people there against good church people in Central Canada. The feeling is reflected in the heavy correspondence and numerous wires received at church headquarters, and by the letter from the president of the conference in our letters department.

We shall not discuss now the basic problems in this issue. However, some comment should be made on the action of Toronto West Presbytery, and the appeal of Dr. George Birtch and Dr. J. R. Mutchmor to Ottawa, for this has brought condemnation from Newfoundland churchmen.

Toronto West Presbytery earned its wrist-slapping. It must be assumed that the church in Newfoundland is competent to deal with Newfoundland affairs. If resolutions on this issue needed to be passed by presbyteries they should first be passed by Newfoundland presbyteries. At the same time a presbytery should not abdicate its responsibility to comment on matters of national concern, and we assume that Toronto West in defence could plead that Newfoundland problems had become national. We believe it acted improperly.

Toronto West is vulnerable on another matter. It has made itself famous for excluding the press from its meetings. That means the public has no way of knowing whether a resolution such as this was passed by a full meeting or by a remnant at the close of day, whether the voting was close or unanimous, whether the debate was responsible or emotional, whether the presbyters were well-informed, or whether, as Newfoundland suspects, they were acting on hearsay.

The action of the E. and S.S. leaders — though they said much the same thing—is a different matter. It is a national board, and Dr. Mutchmor is a national officer. It is his duty to stimulate the thinking of the church, in Newfoundland as well as in Toronto. It is in order to call Ottawa's attention to his viewpoint.

The United Church has an official position on civil liberties, on collective bargaining. It is concerned for industrial peace, for the welfare of loggers, for right relations among men. E. and S.S., its chairman and secretaries are expected to be alert when there is a problem such as exists in Newfoundland. And it is proper for Newfoundland churchmen to protest when they think E. and S.S. or Dr. Mutchmor off base.

Sometimes Dr. J. R. M. annoys big business. Frequently in recent years he has annoyed big labour when he condemned the abuse of power. Sometimes he annoys big churches. Sometimes, but not often, he doesn't say anything, and so annoys no one. Sometimes Dr. Mutchmor and his board are wrong. But the record over the years adds up to a church alert and prophetic on social issues.

As for Newfoundland, we deeply regret misunderstanding and resentment which has been occasioned. Also we admire the way they talk back. But we do not think their church will be irreparably hurt, and assume their church leaders are perfectly capable of putting things right again.

WE DON'T LIKE TO BE TOLD

LAST month a Washington minister blew his preacher's top and *ordered* his congregation "in the name of God" to stay away from the local flower show. He was offended by an electronically operated tableau of Christ in the Garden.

The result: attendance at the show shot up, and the officials were able to claim they had more ministers than flowers before it ended.

In Guatemala, Archbishop Rossell was angered at the undergraduates of San Carlos University for lampooning his Grace in their annual show. He warned that he would excommunicate any Catholic who contributed or attended. The students condemned the prelate and carried on.

These are further examples of what some preachers never get through their heads: people don't like to be told or threatened. Whether it's zealots screaming that "mankind may be wiped from the face of the earth" if we don't sign some petition, or young people being warned that they will grow up to be drunkards if they do this or that or others that they will go to hell if they don't conform, people don't like to be threatened.

Men may be possessed by a great idea for good. Young people may be recruited to spend their lives for Christ. Sinners will be won by the love of God. But this generation doesn't scare easily, and the sooner prelates and preachers learn that you can't frighten people into being good, the better for the church.

DR. SIDNEY SMITH

CANADA—and the church—has been fortunate in its ministers of external affairs, and unfortunate in the untimely death of Dr. Sidney Smith.

It is not for us to try and add words to those well said last month. But the United Church should know that Dr. Smith was a faithful elder and wise counsellor of the United Church.

Dr. Ernest Marshall Howse of Toronto's Bloor St. Church, was a friend of Sidney Smith since Dalhousie days and his minister for twenty years. At his funeral he said:

"I recall that on my first Sunday in Westminster Church, Winnipeg, Dr. Smith went home from Church and in his characteristic way wrote me a letter, not only to send a word of more than necessary praise—he belonged to the great society of encouragers—but also to add that if ever I needed him he would always be ready. His friendship soon outranged those generous words . . . he was given ten talents and he used them all."

n Editorial Tour

To Bermuda and Trinidad

HIS, our Canadian visitors will understand," Principal Edward Lute said to the large audience participating in dedication ceremonies of the new wing Naparima College, "is what comes out the red side of the envelope."

The Canadian visitors were clutching ir cameras, and mopping their brows on next-but-front rows of the auditorium. were wondering which of the missiones' wives in front belonged to which ed and begowned academicians. Prinal Lute continued to speak of the ssionary founders of the great institution rched atop Paradise Hill in San Fernando, inidad, and referred to the great "unseen dience."

We had just come in past the spanking w buildings (one-third paid for by the urch, two-thirds by the Trinidad governnt), erected snug against the battered l buildings, and found them all throbbing h the unseen audience, 700 white-shirted y-trousered, brown-skinned high school ys who were listening in over the P.A. stem.

This for THE OBSERVER was a bit of a am come true. Here we were taking rt in the ceremonies which had been stponed so we would be there to see. all knew about the "red side" of the velope and in our way, had made small ntributions to it. We were seeing what devoted and skilful band of missionaries uld do with our small gifts in a tropical d, where the majority of those with om the church works are Hindu and uslim.

Ever since we had first seen what small ntributions and able missionaries backed the prayers of a church could accomsh in the underdeveloped and traditiony non-Christian lands of Africa, we had ped we could help others to see someng of it too.

That was the why of THE OBSERVER ır organized last fall.

Congenial Travel

We knew that there are many good rsons in the churches who have worked rd, have saved their money, and would to see something of the church life l work in other lands. But they need have congenial persons with whom to vel.

We have been and are convinced that if a significant number in the United Church could really see what their missionaries have accomplished, a new enthusiasm would develop.

So with the support of the proper authorities and the co-operation of the tour people at T.C.A., we made our plans, prepared an advertisement and placed it in THE OBSERVER and waited. We assumed that a tour of 15 would be a success. Thirty would be ideal. Forty would be about all we could handle. Forty-four signed up.

At first we thought just of Trinidad, and then—and what a fortunate second thought it was — we included some time for a holiday in Bermuda. They are both islands. The United Church has its work and people in both places, but in other ways they are very dissimilar.

The work in Trinidad is still missionary work. The Board of Overseas Missions and the Woman's Missionary Society provide personnel and funds, and it comes under the authority of the Trinidad Presbyterian Church. Its emphasis is evangelical and educational, and most of it is with the East Indian people who first came to Trinidad in the last century as indentured labourers for the cane fields.

Bermuda is definitely not a mission, but the Bermuda Presbytery of the Methodist Church is part of the Maritime Conference of the United Church—the only place in the world where you will find United Churches outside the Dominion of Canada.

They have five pastoral charges, and five ministers—and 10 churches. Some Home Missions assistance is given — a total of $1,900 last year. Total membership is 1,043; money raised last year, $62,000.

Preacher Went to Jail

The Methodist church began in Bermuda about the same time that it took root in the Canadas, late in the 18th century. It had an even more difficult struggle with the established Anglican Church than Canada had in the Maritimes and Upper Canada. Bermudians recalled for us the experience of the first Methodist minister who was fined and imprisoned for preaching the Methodist Gospel. He had preached to slaves and shook black hands.

The church has maintained its Wesleyan character. Each congregation has a weekly prayer meeting, and they feel their witness on the colour front has been significant.

Bermudians are understandably irritated —perhaps they will be by this but we hope not—when outsiders come in for a day or a week and overlook the many lovely things and become preoccupied with the race question. At the same time it is obvious when one reads the daily papers in Bermuda that their people too are preoccupied with the world-wide struggle of coloured people for their place in the sun.

The Methodist (United) Churches in Bermuda are integrated. In Wesley, a large and dignified church in Hamilton, a visitor is met at the door by an usher who may be white or coloured. The same with the offering.

The choir is all-white. The B.G.I.T. is mixed. The morning Sunday school is white; the afternoon school is coloured. The public schools are coloured. White people send their children to private schools. In the posh hotels of Bermuda which cater to American and Canadian guests, coloured people wait on tables; white people eat at them.

All the ministers serving our churches are at present white. Some have one congregation almost all white, and another almost all coloured.

We make no pretence of delving deep below the surface of the island's life and problems. But tour members, conditioned by news reports from Africa and the southern States, were impressed by the Bermudians' quiet way of working out the issues they have inherited from forefathers who peopled the Atlantic island with slaves from Africa.

The numbers of young people who had been abroad to study at the universities surprised us. It seemed unfortunate that they have not produced any ministers for their own churches, although we do know the Bermuda church has sent its able sons to minister in the churches of Canada and to the overseas mission fields.

It is a good thing for us to have part of our church's work in a lovely place like the island of the Easter lilies. And good, we felt, to see our church at work in such very different places as Trinidad and Bermuda. *(To be continued)*

The President is Two

Story by GENEVIEVE CARDER Photos by E. L. HOMEWOOD

IN the summer of 1956, Alec. McAslen brought his bride from Scotland to a new home in Corner Brook, Newfoundland. They had no friends in the city. When the excitement of moving and settling faded they began to feel lonesome and homesick. They saw other young couples their own age in the church they attended, but they had no way of getting to know them. Invitations to join the W.A. and the Men's Club they refused; one did not want to leave the other at home alone.

Then one Sunday evening their minister asked them to remain after the service to discuss plans for a Couples' Club. To their surprise, some of the other couples they met there were as lost and lonely as themselves. New friendships developed quickly. "Now we are surrounded by friends," they write, "and since our friends are in the church, our home has found its centre there. In fact, a great part of our free time is spent in church activities, and we're thoroughly enjoying it."

Canada's young adults are people on the move. Many of them, like Alec. and his bride, have come from overseas to make their homes here. Newly-married couples are setting up housekeeping in new communities. A promotion often means a move to another town or city. Even in the fine new suburbs there is considerable coming and going, as families increase and jobs change.

Some of these mobile men and women seek out for themselves a church home in the community to which they move. But others need to be drawn into a church relationship. A relatively new organization that is doing this "drawing in" with surprising effectiveness is the Couples' Club.

Although the first Couples' Club was organized in Blackstock, Ontario, in 1924, it has been only within the last 10 years that they have become well known across Canada.

Ignored by the Church

Couples' Clubs have grown out of a need that has become increasingly evident. It is traditional for adults to serve the church in separate men's and women's organizations. The marriage ceremony usually puts an end to a couple's participation in the Young People's Union, and as soon as possible they were enlisted in the men's and women's groups. The natural inclination of newly-weds to do things together was ignored by the church. Those with strong church backgrounds fitted into the grooves, but many others lost contact with the church fellowship until their growing children involved them in later years.

Individual churches, sensing the special needs of this group, organized Fireside Clubs and Fellowships for them. In Vancouver, a group of young adults who felt they had outgrown the Young People's Union hived off into a group of their own which they called the Chown Fellowship. The Win-Wun Bible class in Brantford developed a lively week-night organization for the young adults of their community.

Alert members of the National Young People's Union, led by Aubrey Oldham, set up a commission to study the need for a distinctive organization for young adults. As a result of its findings and recommendations, General Council in 1936 endorsed a new movement to be known as "The Young Adult Fellowship of The United Church of Canada."

Sparked Court, Welfare Bureau

As programme suggestions were made available, congregations began to organize young adult groups, usually including both single and married folks. Some of the early groups made headlines. One result of the study programme of a group in Western Ontario was the establishment of the first Juvenile Court in their area. The service activities of a similar group in Charlottetown were responsible for the formation of a Family Welfare Bureau in that community.

The rash of weddings and the influx of brides from overseas at the end of the war, forced more congregations to face their need of an organization in which husbands and wives could participate regularly together. Mr. and Mrs. Clubs made a place for themselves then in the life of the church, and their growth within the last decade has paralleled the dramatic growth of the new churches.

Even the largest of the Couples' Clubs boast that they started with a half-dozen couples or fewer. The number of officers may be kept to a minimum, and each office is held jointly by husband and wife. Although many have developed programmes of considerable scope, club members readily agree that their main role is that of drawing other young couples into the life and fellowship of the church. They put much emphasis on good times. Presidents report that it is not always easy to develop a programme that will attract and hold newcomers.

Social activities range all the way from the informality of clam bakes and hard time parties to the sophistication of formal dinners and New Year's Eve balls. A Couples' Club in Sudbury meets for dinner once a month, with after-dinner programmes that include original floor shows as well as outstanding speakers. Small clubs in rural New Brunswick have pot-luck suppers and square dances that are the gayest events of their communities.

But a club that is based on social activities alone inevitably flounders, warn those who have had the most experience in this work. Many presidents report that it is not possible for a church-centered fellowship to remain strictly social.

Socials to Building

In Marysville, New Brunswick, a Couples' Club that began as a social group found themselves involved in the construction of a new church hall. While the men worked on the building their wives took a course in handcrafts, and the whole group gathered at the end of each evening for worship and refreshments. Once the new hall was dedicated this group became responsible for a congregational social evening once a month. This filled such an obvious need for teen-agers of the community that it was continued as a special

(*Continued on page* 8)

e of the largest Mr. and Mrs. Clubs is at Trinity Church, Kitchener, t. It has a membership of more than 100 couples. Mrs. Ruth Hymmen gets her identification badge from Dalton Howell

Roy Purkis

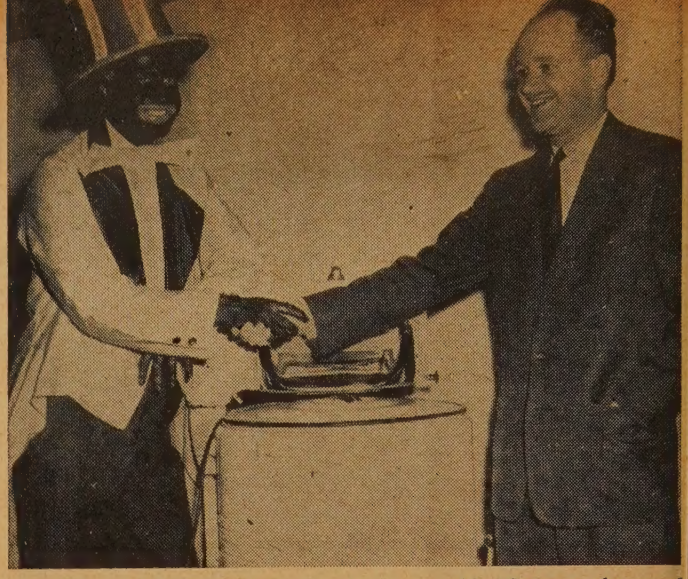
Some club activities are planned for full family participation. Children join their parents in Saturday night square dancing sessions held three times a year. They also share in annual picnic in June

The Trinity club meets once a month, after the Sunday evening service, with an average of 50 couples. All meetings open with a worship service

ong leadership is key to the Trinity Club's success during its 15-year tory. New presidents, Dr. Norman and Jean McQuay, receive badges office from retiring Stan and Helmi Gee. There are eight couples on the executive. All members are assigned to committees

One of the strongest interest groups in the club is the "Problems of Faith" section. Here, 10 to 15 couples meet to study Bible and discuss problems with leader, the Rev. J. W. Pratt. There are several such groups. One publishes a monthly newsletter known as "The Offspring"

The Kitchener club owes much of its success to the guidance given by Dick and Ruth Bryden who founded the club 15 years ago. They are still active, and are known to the membership as "the sponsors." They also serve on the National Young Adult Committee of the Board of Christian Education



The club sponsors one major project each year. Mac Pace, conductor of Trinity male choir, extends a blackened hand to Mr. and Mrs. Club Treasurer Tom Douglas. The club sponsored the choir in a minstrel show to finance sending a new washing machine to Dr. Walter Strangway's mission hospital in Africa.

project for them each Friday evening. The Couples' Club is now one of the most active organizations in the church, supplying a mixed quartette for special services, ready to conduct a service when the minister is absent.

The most worthwhile projects of Mr. and Mrs. Clubs grow out of their common concerns and problems. Annual pre-marriage courses and schools for parents are organized by Couples' Clubs in Calgary and Vancouver. Almost all clubs have speakers and discussions on some aspect of family life or child training. Members share their talents with one another and develop together new hobbies and interests.

More than one hard-pressed Sunday School superintendent has had much of his burden lightened by the active support of a Couples' Club. The 20-40 Club of Musquodoboit Harbour, Nova Scotia, organizes and conducts the Sunday School picnic each year, and is supplying from its membership an increasing number of Sunday School teachers. A Mr. and Mrs. Club in Manitoba has recently completed the decorating and furnishing of a nursery in their church, and has accepted the responsibility for operating it.

No Age Barriers

New clubs frequently place definite age restrictions on their membership, but the more experienced clubs report that age barriers disappear as a club grows and the fellowship within it deepens. Some congregations now boast a Couples' Club that is a total church fellowship of married people.

The Mr. and Mrs. Club of Trinity United Church in Kitchener is an example of the effectiveness of such an inclusive fellowship. Over 100 couples meet one Sunday evening a month to be "talked to, played to, shown pictures, sung to, acted before, and discussed among," as the convener of the programme committee has expressed it. They seldom invite outside speakers; member participation is the rule. In small interest groups that meet more often the members find fellowship with others of their own close age and interests. The club as a whole is involved in a variety of projects: regular visiting at the sanitorium, helpful contacts with senior citizens, the direction of a sports programme for the teen-agers of the church, operation of the church nursery, etc. Their monthly publication, "The Offspring," is a gay, two-page newsletter that keeps members informed of coming events, the doings of the various interest groups, and personal new items.

Even more inclusive is the Irwin Christian Fellowship of Trinity United Church in Charlottetown, P.E.I. All adults are invited to share in its fellowship. Members go out frequently to take Sunday services on vacant charges and in institutions. At

(*Continued on page 25*)

Club interests and activities are varied. Freeport Sanitorium patient Jean Smith is visited by Lois and Bruce Wright of the Trinity club's Sunshine Group. Couples take home-made treats with them on visits to the San.

Roy Purkis

About 60 couples bowl in club group. Other social and recreational activities include a Valentine dance, corn roast, annual "at home", square dancing and picnic. Annual banquet in November is year's highlight

44 Canadians See The Church in Action In Bermuda and Trinidad

The Tropics Tour boards a TCA Super-Constellation at Malton Airport

By MARJORIE MACDONALD

THE 44 members of THE OBSERVER *Tropics Tour* who went to Bermuda and Trinidad are now sorting out the reasure they brought back: The vivid npressions and lasting memories of events nat filled and spilled over the 10 busy days.

From the time the Trans-Canada Airlines uper-Constellation touched down in Bernuda, where we were greeted by a church elcoming committee, until the missionries waved us on our way back from 'rinidad, we were at home. The Wesleyan Iethodist Church in Bermuda is a presytery of the Maritime Conference, and ne United Church mission is part of the 'resbyterian Church in Trinidad. The conregations of both gathered us immediately nto their fellowship.

In Britain's oldest colony the five minsters on the tour—four men and a woman —were in great demand. Methodist pulpits n that early March Sunday were occupied y them, while party members were disributed among all churches and afterwards ere guests in Bermuda homes.

Grace Church is all coloured; only the ninister, Dr. Norman Guy, and Mrs. Guy, re white. They invited 15 of the tour nembers for supper, and to the evening ervice. We went along.

While we ate we talked with Ambrose Brangman, who had studied at the Atlantic Christian Training Centre and worked in ne Pine Hill library, and is now superinendent of the Sunday school of 140 pupils nd 13 teachers.

Later, in the church, we sat under a arge photograph of Bermuda Methodism's rand old man, the late Dr. Clayton A. Iunro. He served the church there from 911 in almost every capacity, and at the me of his death in 1950, aged 86, was the ninister of Grace Church, together with Cobb's Hill and Emmanuel, Port Royal. s was to be expected, the music was a nost important feature of the service, the noir, in maroon gowns trimmed with hite, led by an accomplished 19-year-old rganist.

Our hosts saw to it that the visitors went everywhere. In two big buses all left Hamilton for a day's journey toward St. George's, the oldest town, where we saw the barred window through which the Rev. John Stephenson, imprisoned for preaching the Methodist gospel to black people, continued to do so from the jail for the slaves who came to hear him. Down a side street, we found in the post office the desk used by Anthony Trollope, the author, when he was organizing the Bermuda postal system, and the lovely old home of Henry Tucker, Bermuda's colonial secretary during the American Revolution, with its collection of English and local furnishings. We visited the Devil's hole and the fascinating crystal caves, and saw where perfume was made.

Wesley Church held an informal and public reception. The Rev. S. G. Woolfrey, the minister, welcomed us as chairman of the Wesleyan Methodist Synod of Bermuda, and Secretary J. L. D. Gibson outlined the Methodist story. The Bermuda Girls In Training sang "Now We Unite" and did it as well as Canadian Girls In Training do.

The island is putting on a particularly beautiful showing in its 350th year of history. It provided for the visitors spring freesias, hibiscus and Easter lilies, with carpets and curtains of wild nasturtiums and morning glories.

Flight 602, seven and a half hours from Bermuda, touched down at the Piarco Airport outside Port of Spain, Trinidad, at 11.30 p.m. and 44 Canadians stepped down into the warm night.

It was our first time in the tropics. As we walked to the cars, through the darkness came a soft and wistful voice, "I hope you'll like my country." Wherever we went in the next few days in sun-drenched, 90 degree weather we kept hearing that voice and answering it, "Oh, we do; we do!"

Trinidad the Richest

The Rev. C. G. Kitney, the Rev. R. G. Neehall, Miss Elma Inman and Mrs. E. T. Lute had organized a full programme. The visitors saw the work of the United Church mission among the East Indian people, as well as the scenery, and those things that make Trinidad the richest of the West Indies islands.

"Silver and gold we have none," said the Rt. Rev. C. F. Beharry, the youthful moderator, in the welcoming address in the Woodbrook Church, "but all that we have we offer you—sunshine, blue seas, cocoanut palms, sugar cane, warm friendship and the blessing of God." Mr. Beharry is a native Trinidadian of East Indian descent, educated in Canada.

Woodbrook's minister, the Rev. Roy Neehall (whose father had been a catechist in the Canadian mission), pointed out the importance of the church's share in the building of a new nation; and the opportunity and difficulties of enlarging the work to include other than the East Indian race.

The commissioner for Canada, Guy Smith, was there, and Dennis Mahabir, who welcomed the visitors as mayor of Port of Spain and as a descendant of one of the first Indians who came under the influence of the early Canadian mission.

As we met men and women serving in governmental, teaching and church positions we realized that the educational work of the Canadian mission had lifted the Indian community from a subordinate position to one of leadership.

30,000 Children

We never saw so many children in so little space as were in the elementary schools. The Presbyterian Church — with whom Canadian missionaries serve—has jurisdiction over 73 schools with 30,000 children.

The 10-year-old Curepe School is one of the largest and best equipped. Here, under Headmaster Charles Kalloo, 656 boys and girls, Christian, Muslim and Hindu, are taught by 20 teachers. We are not used to seeing several rows of desks with four to five children at each. Only a narrow aisle separates the grades, the teachers standing by the row of blackboards dividing the big main rooms in two. On one board appeared the legend, "The Red Indians live in the

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grasslands of North America. The Red Indians hunt the bison."

Some of the new schools are lovely, but the Freeport School is carried on in a building 90 years old, Principal Mulchansingh said. We saw 400 children crowded into the ancient down-at-the-heels place. They work away, concentrating on writing, some using painted slates. Mr. Kitney told us that a new school has top priority on the list of buildings. The money is in hand, but the mission must wait for the go-ahead signal from the government, which pays two-thirds of the cost.

The St. Augustine's High School for Girls is a modern, well-equipped building, where Miss Constance Wager and her staff have 400 teen-age girls under their care. The choir was singing "O Canada" as we went in, accompanied on the piano by their music director. The girls are proud of that piano. It cost over $1,000 and they earned the money with very little adult help. There are 40 girls in each of the two fourth forms and 42 in the fifth form.

Gallons of Juice

We were impressed with the Archibald Institute. The great house sparkled with cleanliness, the girls themselves keeping it so. Miss Vanderburgh met us and smiling students served tall glasses of cold mixed fruit juice (we drank gallons during the four days) and home-made cookies. In this school girls of all faiths are taught a home-makers' course — gardening, handicrafts, poultry raising, sewing and cooking. They pay board of $106 a year and $20.50 in fees. Miss Vanderburgh introduced us to Miss Winnifred Sitahal, who will be coming to Macdonald Institute at Guelph, Ont., next year on a Canadian W.M.S. scholarship. We met graduates of the Archibald Institute everywhere we went, taking a leading part in church and community life.

Dr. George Young, 92, oldest member of the tour, chats with the Rev. S. G. Woolfrey in Bermuda church

After being greeted by Miss Margaret Scrimgeour, the students marched us off to see the Naparima School for Girls. They took us to the dormitory, where 57 girls live, and introduced the matron. They showed us the new classrooms and assembly hall used by 400 girls, and up around the bend in the road, the kindergarten.

The biggest event of the four days was Founders' Day and the opening and dedication of the new wing of the Naparima College for Boys at San Fernando, founded by the Rev. Kenneth Grant, who went to Trinidad in 1870.

The Rev. J. W. E. Newbery, principal of the theological college, in his address, referred to the speech of Principal E. T. Lute as an indication that the wisdom and understanding of the founder still characterized the college, and must continue to do so in an institution founded and carried on to meet the needs of the nation as well as the individual.

The Founder's Daughter

In procession, the congregation joined by the boys walked around the building and took places for the wreath-laying ceremony. What an impressive sight! Six hundred and fifty boys lined the balconies and stood row on row in the quadrangle. Miss Claudia Grant, the founder's daughter, placed a wreath of orchids for the family and young Carl Sammy laid one for the colleges. Carl's father is one of the senior masters, and he has four brothers in the school.

We were fortunate enough to be in Trinidad for the annual W.M.S. Conference, the big event in the life of the East Indian women of the presbytery. It was held in Princes Town where a brand new church has been built. Fifteen women from the tour, all closely connected with the Canadian W.M.S., were invited to join the 700 women from 73 W.M.S. senior groups and four young women's groups from all over Trinidad. President Mrs. H. Mike was in the chair. Mrs. R. T. Jordison, whose husband was appointed a missionary to Trinidad only last summer, spoke.

The ladies have been busy, according to the reports given. They purchased a stove for the Archibald Institute, a piano for the Iere Girls' Home, and raised scholarship funds to assist a Trinidad girl studying Christian education in Canada. A special project had been the purchase of seats and a reading desk for a Grenada church destroyed by a hurricane.

One night we ate an Indian dinner prepared by the women in the Rev. Paul Sharma's San Juan church; it was hinted they stayed their hands in the use of seasonings.

We drove up the mountains that run like rippling grey-blue ribbons around the Island, and dropped down to Maracas Beach to swim in a warm sea and eat a picnic supper.

Lake of Pitch

As all tourists do, we marvelled at Pitch Lake and its continuous supply, were interested in visits to cocoanut groves, coffee and cocoa plantations, pineapple

(*Continued on page* 24)

Laymen Stage a Revolution

By M. B. PENGELLEY

WHEN Hitler's tanks were grinding across Europe free people the world over turned more and more to the lace of religion. As the tide of war rned, the revival continued, and has conued into the Space Age of the present.

Now, the Christian church is enjoying e greatest prosperity in its history with an timated 80 per cent. of North America's 0 million English-speaking people idenfying themselves with some denomination -at least nominally. It is especially evident nong church men.

The cause is somewhat obscure. Some thorities attempt to explain it as the need men in a post-war age to continue the mradeship they experienced in wartime, lfilled in church life. Others have seen as a fear reaction arising out of an plosive world situation.

Whatever may be the reason, most urches are crowded on Sundays. Weeky activities, particularly in the suburban urches, have been on the increase for a cade. The suburban church in many cases ems to have taken over the position held the small rural churches of North merica as the social as well as the religious ntre of the community.

The Laymen's Revolution

At the same time a more subtle reformaon seems to be developing throughout urope and America within the lay ranks the Protestant church. One might call it the Laymen's Revolution. In a sense it is something that has started outside the church, but gets its impetus from the organized church. It is the subtle rise to prominence of the rank and file church member.

So far its effects have been relatively limited, but some church authorities already have gone so far as to call the movement the most singularly significant development since the break from Rome.

The revolution is not a revolt against the pulpit. But it implies more than the mere attendance at church on Sunday morning and disappointment or chagrin if the sermon fails to catch the imagination. "Laymen are now looking to the pulpit more than ever for leadership which will help them carry their faith into daily life," one lay leader said.

In Canada, the first indications of the lay reformation came in 1953 when 147 United Church men gathered at Elgin House in the picturesque Muskoka lakes district of Ontario for a three-day weekend of discussion, contemplation and prayer. Ever since then, Elgin House has been symbolic of the growing activity of the men of the church.

That same year, following the first national conference, five regional conferences sprang up in chain reaction across the Dominion. This year an estimated 4,000 laymen are expected to meet in 20 conferences in different parts of Canada. The bulk, about 1,200 men, will meet at the national conference being held at Elgin House and nearby Canadian Keswick on June 12, 13 and 14, and June 19, 20 and 21. They will hear three outstanding speakers: The Rev. A. Leonard Griffith of Ottawa, the Rev. James H. Robinson and Dr. Hugh H. Smythe, both of New York.

German Revival

The Canadian lay movement, however, is one of the more recent to have come into being. Perhaps the most startling development occurred in post-war Germany in 17 Evangelical Academies that provide retreat-like environments for an estimated 50,000 active laymen. Many business and political heads are encouraged to visit the retreats even if they have no professed religious connections. In this way problems of national importance are opened up for discussion and action by men of the church.

The Ecumenical Institute at Sigtuna, Sweden, dates back to 1917. In Finland, 5,000 young lay people are trained actively in social welfare work and nursing at 85 lay colleges. All have grown up since the end of the war. Similar far-from-the-city retreats exist for lay people in England and the United States. In Scotland, the well-known Iona community dates back before the war, but has been thriving since.

The first loud suggestion that laymen were being left largely out of the church

(Over)

ymen's conferences are being held all across the country, from Berwick, S., to Qualicum Beach, B.C. This discussion group met in a chalet at e picturesque School of Fine Arts, Banff. They discussed faith, personal problems, and the Bible

Homewood photos

Elgin House conference is the oldest and largest such meeting in Canada. It was started in 1953 with 147 men. This year, 1,200 will meet there and at Canadian Keswick on two successive week-ends in June. Chapel service overflows onto lawn

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picture was made during the 1948 Amsterdam conference of the World Council of Churches.

It came as a bit of a shock that few lay persons were involved in the policy-setting activities of the church. Lay participation was generally restricted to matters connected with the local church—the official board, the Sunday school, etc.—but overshadowed in the large sense and often allowed to stagnate. The church had moved a long way, it seemed, from the days of Roman influence when thousands of ordinary people in ordinary everyday occupations helped spread Christianity.

World Council Investigation

The World Council set up a body to investigate what had happened. The report presented on "the laity" at the 1954 World Council at Evanston, Ill., made it clear that only through the mass participation of working people can the church hope to influence society and continue to exist positively.

"The real battles of the faith today," said the Evanston report, "are being fought in factories, shops, offices, and farms; in political parties and government agencies, in countless homes; and in the press, the radio and television. . ."

Between the two conferences of the World Council, some important spade work had been going on in the field of the laity. In 1950 the Adult Division of the World Institute on Christian Education in Toronto considered, among other things, how the layman could be utilized more effectively in Christian outreach.

In 1951, the first international European laymen's conference was held at Bad Boll, Germany. And in 1952, the first North American conference on "the Christian and his daily work" was held at Buffalo, N.Y., under the joint auspices of the National Council of Churches (U.S.A.) and the Canadian Council of Churches.

The same fall, as a direct result of the Buffalo conference, the CCC called an interdenominational meeting of 120 men and women from all across Canada at London, Ont. The result was the beginning of weekend conferences planned for and by the laity. At the same time, small local cell groups—not by any means a new thing in Christendom — saw a revival that has continued to increase.

The first Elgin House conference was called in the summer of 1953 by a 12-man committee working with the National Committee of United Church Men (now the Board of Men). Despite a cleavage at the outset, it decided to hold the conference outside the city so that the group could remain together and not break up at the end of the day.

Out of the City!

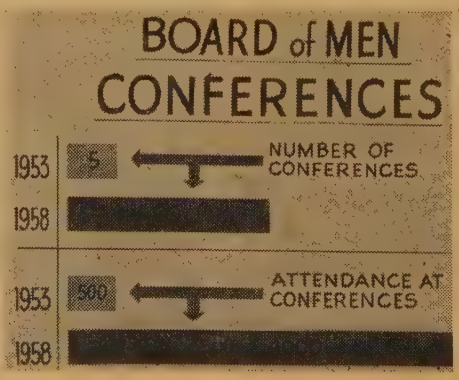
"You'll never get it to work," a few pessimistic individuals told Board of Men Secretary Ralph Young, whose experience in boys' camp work led him to believe that a summer resort retreat might bear some interesting fruit.

The experiment did work. Dormitory discussion in groups of four and five trailed far into the night, and when the sun rose in the morning the men were up again, wandering off by themselves in the stillness of nature for quiet thought and early prayer. Many a reluctant Elgin House visitor hated to come away, and a group of men from London Conference picked their committee to lay plans for a regional conference at Alma College. A hundred laymen from Toronto Conference met at Wildwood Inn on Sparrow Lake, and 75 men from Hamilton Conference met at McMaster University. In the summer, 60 laymen from the east gathered at Berwick, Nova Scotia.

Looking into the future, Mr. Young says: "If the ministry of the laity is to become truly effective, it will be important in the years immediately ahead for our churches to have more adequate teaching programmes for adults, so that the laity will become better informed in Christian doctrine, knowledge of the church and ways of carrying the gospel to the world. . .

"There will need to be some changes in the programmes of our theological colleges to provide opportunities for the clergy to become better acquainted by study and experience with men in business, industry, on the farms and in the professions.

"Finally," Mr. Young concludes, "Canadians will need to continue to share with Christians all over the world, in a study of the true nature of the church, as well as to discover the proper relationships of clergy and laity in the ministry of the church to the world." ●



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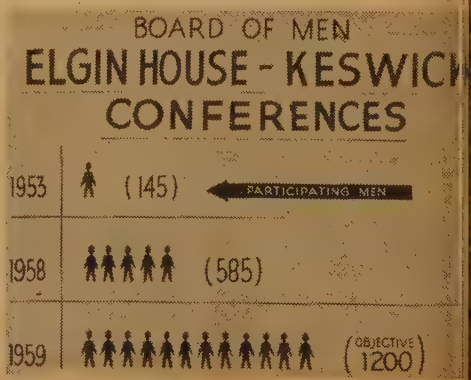
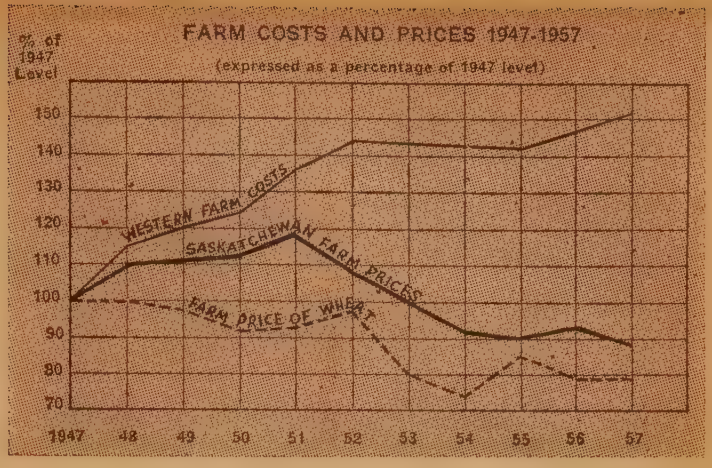


The Church and the Western Farm Crisis



By J. DONALD LISTER*

1,100 farmers and a dozen Protestant and R.C. clergymen march to Ottawa

PEOPLE all across Canada are wondering why the western farmers marched to Ottawa last month and what significance the agricultural crisis in the west has to the church.

The western farmer is not broke, and there is nothing approaching the privation of the "Hungry Thirties" of depression years. The march to Ottawa was not a hunger march, nor was it a plea for charity. However, western agriculture is facing a crisis not far removed from the depression. The farm delegation to Ottawa was an attempt to prevent this crisis from becoming more critical through the medium of deficiency payments on wheat, oats and barley.

If there is no large scale poverty in the west then what is the crisis on which the farmers speak? It is the cost-price squeeze which is forcing thousands of farmers to leave their farms and seek employment in the urban centres. Coupled with this is the almost wholesale movement of farm youth to the cities. The result is a sharp reduction in the farm population with fewer farms and large tracts of land operated by the "big farmer." From 1947 to 1957 the number of Saskatchewan farms dropped from 140,000 to 90,000. When so many farmers are forced out of production there is a crisis.

Eight Vacant Farms

In my own pastoral charge along a 24-mile stretch between two of my congregations there were at one time 20 farmers with an average of a section of land each. Today I travel the same road and look upon eight vacant farm yards, a 33 per cent. evacuation of this area. In the neighbouring municipality of Medstead, to the east, the farm population has decreased 25 per cent. in 10 years. The municipality of Paradise Hill to the west at one time attracted 1,400 families to its "paradise" but now counts less than 850.

These figures are from the accurate records of the Hospitalization Plan in which all families are required by law to be registered. This change in the rural population of the west is radically altering the economic life of the whole of Canada. These once-settled families are pouring into the cities across the country picking up the more lucrative employment found there, but also adding to the off-season unemployment. This flow into urban centres has far-reaching implications for the social, economic and religious life of the nation.

We, as a church, cannot be oblivious to these changes in the social pattern of the rural west. Our communion is the dominant rural church on the prairies, with churches or preaching points in almost every community. Consequently we carry the major responsibility for the religious life and evangelization of rural western Canada.

Costs Up, Prices Down

The main factor involved in this population movement is an economic one. The march to Ottawa was in support of deficiency payments to offset this economic cost-price squeeze. Between 1947 and 1957 the farmer has been faced with a 50 per cent. increase in farm production costs while the price of his grain fell by 21 per cent. The wheat income for Saskatchewan alone declined in the last three years by $500,000,000. This loss severely affected almost every kind of activity in the province including the United Church. There is little doubt that this direct economic loss, together with the indirect effect of moving the farm population city-ward, is a significant factor in much of Canada's rising unemployment.

The purchasing power of a bushel of wheat reached its lowest level in history when it brought only 23c. at Regina in 1930. Today, however, the high cost of goods and services used by the farmer in grain production places the present purchasing power of a bushel of wheat only slightly higher than in the depression.

This problem of such a critical drop in farm income in the face of inflationary costs of production has been discussed at farm meetings throughout the rural west for the last three years. Basic machinery required to operate an average farm of one section—a tractor, a tiller and a combine—costs at least $10,000. The additional machinery necessary for full operation, a few farm buildings and a section of land brings the minimum investment up to $30,000. The annual returns from that farm after taxes, machinery depreciation, seed and oil paid will net an average of $100 per month. A similar investment in any other business with only mediocre management would net five times this amount. In fact, one could do better with Canada Savings Bonds and only have to clip the coupons! Today's farmer with a major cash investment, labouring 12 to 16 hours a day and denied many of the amenities of modern living, receives a wage of $100 a month. Only the "big farmer" with several sections of land can continue to operate under these conditions. The small farmer is squeezed out of business, farm youth find no reason for continuing on the family farm.

The march to Ottawa was designed to focus attention throughout Canada upon this western problem. The deficiency payments sought are designed to bring the present price of grain up to the average price for the eight-year base period 1945-1953. This was a period of relative stability in grain prices when the farmers received a reasonable return for their labour and investment.

Like Unemployment Insurance

Deficiency payments give the farmer what unemployment insurance and mini-

(*Continued on page 25*)

**The Rev. J. D. Lister, minister at Mervin, Sask., accompanied the delegation to Ottawa. Other United Church ministers from Saskatchewan on the "march" were the Rev. D. J. H. Cook, Nipawin; the Rev. W. E. McCosh, Choiceland; the Rev. R. J. McLellan, Prince Albert; and the Rev. E. J. Stilborn, Ceylon.*

What Protestants Can Teach

By WILLIAM J. WHALEN

(Reprinted from Information Magazine, by permission of the publishers, the Paulist Fathers, New York.)

MANY Catholics assume they have nothing to learn from their Protestant neighbours. The Catholic Church, they say, possesses the full revelation of Christ. Its doctrine is complete — perfect. What can Protestants possibly teach Catholics?

The answer is: Plenty. Not in matters of faith and morals, certainly. But in such fields as organization, missionary techniques, lay participation, radio and TV "know-how," and many other areas.

The Reformation resulted in a loss to the Church of much more than millions of souls. The Church also lost generation after generation of good people with their musical and artistic genius, their ideas, their ingenuity, their zeal. It is impossible to estimate how much richer Catholic life would be today if their talents were a contributing factor.

Some Catholics have an idea that any practice now associated with Protestant worship is somehow heretical and "un-Catholic." Congregational singing, for example, or the use of the commonly spoken language in church services is regarded as strictly Protestant, to be shunned by Catholics like the plague.

But these and practically all other Protestant customs were once honoured practices in the Catholic Church. There was a time when the entire congregation participated in singing the high Mass in the language they spoke every day—Latin. Latin was adopted as the liturgical language of the Western Church not because it was mysterious or unknown to the people, but precisely because it was the language they understood.

Recent developments in the Church point to a rediscovery or re-emphasis on practices which for decades, even centuries, have been associated more closely with Protestant churches and sects. Twenty years ago the novelty of lay missionaries in Africa and the Orient was unknown, and the question of vernacular in the liturgy was seldom mentioned in Catholic circles.

There are a number of practices of non-Catholic Christians it would benefit Catholics to investigate. Among them are their manner of church support, their use of the vernacular and congregational singing, their charitable friendliness, their wholesome respect for temperance in drinking liquor, the extent of lay participation in the operations of their church affairs, and their dedication to reading the Word of God.

Finances

To begin with, the Catholic laity has much to learn from their Protestant brethren about church support. Parishioners with the oddest notions about church giving often are the very ones who criticize Catholic pastors for undignified, annoying and even illegal methods of fund raising.

They dislike bingo, raffles and carnivals, but consider fifty cents or a dollar a week to be an eminently generous contribution towards the support of the pastor and his assistants, upkeep of church and school, the Sisters and lay teachers, the janitor, housekeeper, organist, the diocesan assessment—to say nothing of new construction.

Members of the smaller Protestant sects put most Catholics to shame when it comes to supporting their churches. The 275,000 Seventh-day Adventists, for example, contribute an average of $173 per year per member. They give another $32 to foreign missions.

The records of other sects are equally impressive: Free and Wesleyan Methodists, Church of the Nazarene, Church of God (Anderson, Ind.), Mission Covenant.

Would anyone argue that the average Catholic family approaches this kind of generosity with the Church? And the Protestant sects with the best records also find their chief support from the lower and middle classes.

Many Protestant denominations are launching tithing campaigns with outstanding success. The Biblical tithe called for one-tenth of the annual increase, but some churches have adapted this practice to modern conditions.

The tithe has two important effects. It provides the church with ample funds and allows the pastor to discontinue objectionable fund raising practices and second collections. It also works a change in the tither himself, who invariably develops a greater loyalty and interest in his religion and parish.

He finds himself drawn to join parish societies. He takes a more active interest in the parochial school. He learns, incidentally, to budget his income.

But tithing need not be considered a Protestant monopoly. The Jews and early Christians believed tithing to be the normal and just method of supporting religion. Some 20th century Catholics tithe and many others will find tithing as satisfying and rewarding as it was to their spiritual ancestors.

In Language of People

One of the first moves made by the 16th century Protestant Reformers was conducting church services in the language of the people. Protestantism has used the vernacular ever since.

The Catholic Church reacted against novelty in religion and froze the liturgical language of the Western Church. But in recent decades, the movement within the Church for wider use of the vernacular has been growing.

The disadvantages of a worship service in an unknown tongue are obvious. At Sunday Mass, only a small minority of the more intellectual parishioners attempt to follow the English translation in their missals. The rest are praying the rosary, day dreaming, pursuing private devotions, looking around, or napping.

When the early Church abandoned Greek for Latin, it was because Latin was the language the people understood. Had not the Reformers pounced on the vernacular as a selling point, no doubt there would have been a natural switch to the vernaculars when Latin ceased to be the *lingua franca* of Europe.

The need for direct communication between priest and people is known to Church authorities. Just a few years ago the sacraments of baptism, matrimony and extreme unction, together with 25 of the more common blessings, were authorized in the vernacular. Other concessions have been granted when requested by the bishops of other countries.

The Church evidently intends to introduce more vernacular gradually. Many liturgists believe portions of the Mass will be authorized in English within the next decade or two.

Congregational Singing

Along these same lines, Catholics can learn much from the Protestant custom of congregational singing. The spectacle of mute congregations would have amazed the early Christians who were accustomed to raise their voices in songs of praise.

Today in most Catholic parishes a trained choir, adult or children's, has established a monopoly in the music department while the worshippers sit in silence.

Part of the trouble lies in the relative scarcity of good Catholic hymns. Many Catholic standbys are soupy, sentimental

Catholics

ffairs set to ecclesiastical tin pan alley tunes. It tries a grown nan's faith to sing them in front of his children.

Some organists and choir directors hesitate to draw on the tore of classic Protestant hymns even though many are entirely ree of doctrinal error and are musically superior to many Catholic compositions. Thus Protestant churches enjoy Palestrina nd Newman's "Lead Kindly Light," while Catholics limit Protestant-inspired hymns to a few Christmas carols.

To encourage congregational singing, ministers equip their ews with hymn books or song cards, even though many of the elections are known by heart. The organists try to follow the empo of the congregation. Hymns are clearly indicated by umber on a hymn board near the chancel. Finally, where ongregational singing is most successful, a director leads the ongregation.

Hymns usually are in English; in Catholic churches, few are. Catholics have sung "O Salutaris" since the second grade and nany have not the faintest notion of what the words mean. This might be unavoidable in the Metropolitan Opera, but it certainly militates against intelligent and wholehearted participa-ion in congregational singing.

Friendliness

A spirit of heart-warming friendliness is apparent at Protestant church gatherings. It is true that their churches usually are smaller than Catholic parishes in metropolitan areas, but this is not the sole explanation for the coldness and impersonality of so many Catholic parishes.

The nature of Catholic worship rules out conversation in church. But this is no reason newcomers should not be made to feel welcome to the parish, that converts should not be introduced to a circle of Catholic contemporaries, that the pastor should not shake hands with his parishioners in the vestibule before Mass.

It does not mean that sick calls are the only occasions priests may visit parishioners' homes. Nor does it mean that churchgoers must always rush home to the Sunday newspaper or TV instead of chatting for a few minutes with their fellow members of the Mystical Body.

Roman pagans shook their heads in wonderment and said, "Look at the Christians. See how they love one another." Neo-pagan Americans must often reflect, "Look at the Christians. See how they ignore one another."

Temperance

Many Catholics ridicule the temperance efforts of their Methodist and Baptist neighbours and consider total abstinence to be a strictly Protestant ideal. They scorn the misguided efforts of the sects to bring back national prohibition and reject the demand that all Christians take the pledge.

On the other hand, the average Catholic adopts a distressingly casual attitude toward one of the nation's most serious problems —alcohol. Perhaps this attitude is understandable. In parochial schools and Sunday sermons it is explained that taking a drink is not sinful. Beyond this Catholics receive precious little scientific and moral instruction about drink. It is no wonder, then, that Catholic young people enter adult life with little or no guidance in this important area.

A recent report of the Yale Center of Alcohol Studies reveals that Irish-Americans constitute 25.6 per cent. of first admissions of "alcoholic psychotics" in New York state hospitals. Scandinavians are next with only 7.8 per cent. and Italians

(*Continued on page* 26)

"At Sunday Mass, only a small minority of the more intellectual parishioners attempt to follow the English translation. The rest are praying the rosary, day dreaming, pursuing private devotions, looking around, or napping."

"It is becoming more difficult each year to distinguish a Protestant chancel from a Catholic sanctuary."

"Trained to assume a role of passivity and afraid of clerical rebuff, laymen hesitate to volunteer their advice and services."

"Parishioners with the oddest notions about church giving are often the very ones who criticize Catholic pastors for undignified, annoying and even illegal methods of fund-raising."

"Many Catholic standbys (hymns) are soupy, sentimental affairs set to ecclesiastical tin pan alley tunes."

Rev. J. Sheridan Bole

Mrs. Helen MacDonald

Mrs. E. McKim

Rev. J. A. Davidson

• A Change of Hats • Those Church Teas

Caistor Corners

By SHERIDAN BOLE

AMANTHA is no fashion plate; indeed she is 72, "going on" 73 as we say at the Corners of those who have passed the allotted mark; and while even the most critical would not accuse her of turning her head to vanity, she does flick an occasional glance in the direction of Dame Fashion. When Spring comes round and the trees are putting on new leaves of fairy green and fresh flowers are beginning to appear in the sun-warmed woods, Amantha decides to let Nature be her teacher. She does not follow with too meticulous closeness for if Easter happens to be early, the transformation in her apparel may not take place until Mother's Sunday in May.

How well do I remember the year when on a Sunday of spilled sunshine the second week of May, Amantha appeared in church with her new hat. The old one, seemingly, had been discarded and the new one now sat regally above her greying hair. She felt herself the most stylish and richly dressed person in the church that day: "a new hat gives me such a lift!"

It was late on Saturday night, in her little house at the end of the tree-lined lane when Amantha decided the time had come for a change in hats. The old one had weathered the winter's blasts but winter now was over. Seated at her table she took up her needle and began sorting out the richly coloured ribbons in her sewing basket. She took out a blue, then a yellow, but chose gold at last. In an old hat-box she found a plume and before she went to bed that night she had created a thing of beauty.

Sunday morning, with a last look at herself in the mirror beside the pantry door, she was on her way with eager feet to the little church, walking almost trippingly because of the song in her heart. The dandelions, their yellow jackets brilliant in the morning sunshine, were rehearsing a mighty oratorio in the field beside her, adder tongues by the fence tromboning their notes in the breeze and throaty frogs beating on bass drums. Amantha felt she was in tune with all the happiness of the Spring morning. She crossed the side-road and skirting the old spruce trees went into the church.

There she sat in her pew, her head erect, her eyes looking straight ahead except when she turned to nod gracefully like a yellow tulip swaying in a breeze, to a neighbour. She sat alone by the window, her hat high on her head—it was carrying the colour well—the plume feathering into the sunbeams dancing dustily-golden through the window. The ribbon of gold raced madly around the rim of her hat and Amantha sat enveloped in the colour and the glory.

Perhaps none of the men, except myself, for I have an eye for such things, noticed, and only a few of the ladies, if any, a spot of faded straw where the ribbon had slipped a bit, but I saw it, peering out on a scene that had been familiar to it two years ago. If they did, like me they kept the knowledge to themselves.

For we know that these brief excursions into colour and change are but an obligato to the main music of Amantha's life, the higher run of notes that makes the tune more pleasing. We know that the hands that re-fashioned the lovely creation for Mother's Sunday are the same hands that knitted socks and mitts, sewed aprons and hemmed towels, made countless articles for bazaars and sewing sales in our little church, to keep it going; not to mention numberless garments for fourteen grandchildren. If Amantha wants to be fashionable once in a while we're all for her for we know the gold on her hat reflects the gold in her heart.

Maritimer in Toronto

By HELEN MACDONALD

THE train from the Maritimes chugged along in a pleasant, leisurely fashion. We could do with a bit of rest after the last-minute rush before leaving home. We arrived in Toronto and during our stay there visited The United Church Headquarters, which we sometimes facetiously refer to as the seat of "The Brass."

We could not withstand the temptation of visiting The United Church Book Shop which is so conveniently located inside the entrance. The young lady who waited upon us wrote down our mounting list of books. Although we changed our mind several times, her good humour remained unchanged. It was obvious that we couldn't carry this load of books. She wrote down our mailing address. "Charlottetown"? she queried, "is that in New Brunswick?" This drew a horrified "No!" from this customer. "It's in P.E.I." She quickly explained, "I'm sorry, but I'm new here. It will take me a while to catch on."

I chuckled to myself, "She doesn't know the Maritimes. Well, she'll soon learn that a large share of the executives at head office come from the Atlantic provinces. Down east, we ruefully admit that our chief export is "our brains and our brawn"; while we state with real pride that the Atlantic provinces are Canada's richest recruiting ground for ministers and missionaries."

While at headquarters, I called upon THE OBSERVER editor. He, too, comes from a rural charge (Ontario gets the credit this time). Even a brief visit to the publishing offices does give one a little more insight into the tremendous task it must be to produce THE OBSERVER with so many interests to be met in a great national church.

Later on as I passed by the various offices, I noticed (with some pride) that they were heavy with Atlantic names. First of all there was that of the moderator, the Right Rev. Angus J. MacQueen, the second Nova Scotian elected to this high office. There was our own Dr. M. C. MacDonald of P.E.I., secretary of Home Missions, who balances his heavy work load with the best fund of stories, gleaned from the manses across Canada.

Further on there was Dr. H. E. D. Ashford, M and M secretary, an adopted "Island son," although New Brunswick would claim him as their own, and Dr. H. L. Pottle, secretary of the Board of Information and Stewardship, not long removed from the rough and tumble of politics in Newfoundland.

In the afternoon a friend took me to a reception at headquarters, where the Dominion Council of the Woman's Association entertained the executive of the Dominion Board of the W.M.S. Mrs. K. R. Rose extended a gracious welcome; while the thanks of the guests were fittingly expressed by Mrs. E. E. Long.

As I sat sipping tea, I wondered what there was about church teas that made them so curiously distinctive. Of course there were the bright flowers and candles, the gay hats of the ladies, the lively chatter and the air of excitement as tea was dispersed. But it's something more than

• Youth Meets Age

this. Ah! I have it! It's the warm friendliness that pervades all church teas, whether they be in the local church or are a national function. But while we sat enjoying ourselves, it was obvious that some of "the brass" couldn't attend. We saw one assistant secretary look wistfully in as she passed by with a bulging briefcase under her arm and a deadline to meet.

At the last General Council, an overseas visitor commented on the remarkable vigour of our church. One good reason may be that our "brass" is not too far removed from "grass roots." At the further risk of being too facetious, we might say that there's still lots of "grass" in our "brass."

May and December

By ELEANOR McKIM

IT is 10 merciful years now since I stood by the window and watched a small blue-clad boy make his halting way down the path to Lukey's house. Both legs stiff in braces, face pale from confinement and determination, this was an achingly important journey. This was the first time to walk outside alone in the braces; the first step in averting the so-easy error of over-protection. Cold with apprehension I willed him not to fall down, not to be frightened.

The door of the yellow house opened and Lukey, with her white hair and pink print dress waited. Careful, slow manipulation of the steps and success!

After that, each trip to Lukey's, in the advancing spring days became easier. Often Lukey was waiting in the low rocker on the verandah and together they sat and had time to watch the minutae of spring unfold. They listened while the cardinals and the orioles drenched the sunny world with song as they built their nests high in the burgeoning maples.

As I hurried about my busy life I used to look at them sitting there in the rockers and sense that this Christian neighbour was giving my child something I could not supply. Both had time to listen to the beat and pulse that is the music of spring, to sit and savour the sun and to watch the rose unfold.

Lukey is gone now. So, thank God, are the braces; but the gifts of Lukey's spirit are still with us in an undergirding sort of tranquillity. She gave a young mind a sort of pre-setting of quietness, and a sense of spiritual communication.

I don't think it was altogether that, as the old poem goes: "She couldn't go running and jumping; and the boy no more could he." In this new place another small boy with sturdy legs delights to visit an elderly neighbour. Together they sit and drink "tea" and marvel at the red and blue flames that they watch through the checkdraught of a coal stove.

There seems to be an affinity between the old and the very young. Those who come trailing clouds of glory and those who face the sunset share some sort of understanding that goes dim in the press of life. It is too bad when this enriching experience is denied to either.

• The Psychologist

Ad Lib

By J. A. DAVIDSON

MY mild compulsion to dip into any book that comes within my reach recently led me to read a book with the rather forbidding title, *Humanistic Psychology*. Its author is John Cohen, Professor of Psychology in the University of Manchester, and it was published in London last year by Allen and Unwin.

It was the first couple of sentences in the author's preface that hooked me. Professor Cohen begins with this unexpected dictum: "Psychology is the most undisciplined of disciplines, the nursery and romping-ground for every extravagance, a Tower of Babel for every known and unknown tongue, a mint for counterfeit and spurious coins, a marketplace for every pedlar of far-fetched and unlikely theories. It is an amalgam of humbug, platitude, piercing intuition, naïveté, soaring flight of imagination, dull dogma, incisive reading and sheer drivel."

And he goes on to suggest, "Every text on the shelves of the psychological library should have inscribed on it the number of grains of salt to be taken when reading it, and on the library table an ample bowl of salt should be placed and replenished at regular intervals." He gives his readers fair warning: "I suggest that this book should be read with ten grains of salt, one for each chapter." (I am applying Cohen's rule to some of the theological books that have come my way recently. I find it a helpful discipline to attempt to estimate the number of grains of salt that should be taken with each one. With some a rather substantial dose seems necessary.)

The author's professional point-of-view is indicated in this statement: "I will take issue with the view that a knowledge of the brain will eventually tell us all that we need to know about the mind. I believe that the qualities of human experience are neither derivable from nor reducible to the activities of the nervous system. . . The psychologist will become 'scientific' when he recognizes that man has a history as well as a nature." Later in the book he describes psychology as "Queen of the Inexact Sciences."

I don't know how the professional psychologists would rate this book, but they might have a sticky time of it trying to dismiss it too easily. It is not really a textbook, although the author says that it "might be equally described as 'an elementary psychology for advanced students' or as 'an advanced text for beginners'." It is, in fact, a collection of informative and delightfully written essays on psychological topics, the sort of thing that might be done (well, Cohen actually does it) as relaxation from too much teaching and too much research by a scholarly psychologist with a sense of humour and a sense of proportion about his subject.

Chapter seven has the title, "Contact of Minds." Much of it is a study of the psychology of committees and conferences. (The footnotes indicate that Cohen has done basic research in that field and contributed articles on it to scholarly journals.) This chapter both illustrates and augments the recent researches into such matters of C. Northcote Parkinson. Cohen writes, "Organizations of this kind (official departments) tend to perpetuate themselves by reshuffling their components." (That has Parkinsonian undertones.) And he observes, "The birth of a new institution from such parent organizations is the outcome of procreation between closely in-bred minds, a kind of administrative incest."

I warmly commend this book to the general reader. And I suggest that beginning students of psychology read it—it may help keep them from taking their subject too seriously in all the wrong ways. ●

Edward Cragg

Jesus Today

THE *Epistle to the Hebrews* was probably written by someone who like ourselves had never seen Jesus in the flesh, never heard the sound of his voice. However, unlike many Christians today, he did not think of the Saviour as belonging to a distant past. Rather he declared that Jesus was the same living Lord to him as he had been to the first disciples. Then he grew very confident, and affirmed that all Christians to the end of time would find Jesus their contemporary, "the same yesterday, today and forever." (Hebrews 13: 8)

THE STEPS OF CHRIST
1 Peter 2: 21

This is a breath-taking claim. As someone has said, If all the claims of the spiritualists were suddenly substantiated, that would be a small thing compared with the claim that Jesus is alive, and as available to us as to his first friends. Yet Christians have never hesitated to make this claim; indeed they have felt compelled to do so by the very facts of their own experience.

In many ways our lives are very different from the life of a man like St. Paul; but in this definitive experience there has been no change. Like him, we are Christians because we believe in a living Lord, who is with us in the living present.

Step into the prison cell in Rome where Paul, now an old man, is writing a letter about his first trial before Cæsar. He says, "At my first defence no one took my part; all deserted me. . . But the Lord stood by me and gave me strength." (2 Timothy 4: 16, 17)

The officials of the Roman court saw only a bent and lonely figure, old before his time because of the sufferings he had endured. But Paul knew he was not alone; his Lord was beside him; and that knowledge enabled him to face Cæsar unafraid.

What of our own days? Mr. Charles Sheldon, whose book *In His Steps* is known throughout the world, wrote another called *He Is Here.* In it he described a number of people facing difficulty, living under tension, who suddenly realized that they too were not alone.

A brilliant surgeon was ready to operate on a critically injured young man, when he was completely unnerved by the discovery that the patient was his own wayward son. He was about to collapse when he became aware of a Presence at his side. His heart was quieted, his hand was steadied, and he was able to complete a successful operation.

Here is the testimony of the great missionary to the Pacific isles, John G. Paton. After he had dug a grave for his wife on the lonely shores of the South seas he wrote, "If it had not been for Jesus, I could not have gone on."

So a multitude of people, of many lands and colours, bear witness to a Jesus who is the same yesterday, today and forever. With deep conviction they say, "I live, yet not I, but Christ liveth in me; and the life which I now live I live by the faith of the Son of God, who loved me, and gave himself for me." (Galatians 2: 20)

Thomas Carlyle, walking in company with Robert Browning, once stopped before a wayside crucifix in France. Looking up at the Figure on the Cross, he said, "Ah, poor fellow, your part is played out."

On the contrary, we believe that the living Christ is playing a part in our lives, and in the life of our world, which will never be played out until his Kingdom has finally triumphed. Those who truly believe this go forth in his name like an army with banners, conquering and to conquer.

Western Sunday School Teachers Observe and Practise

THERE are fresh winds blowing through the field of Christian education these days. Sunday School teachers do not see their task as mainly the teaching of facts about God and Christianity. They are trying, instead, to make Jesus and the truths of the Bible come alive to each individual child through informal play, conversation, and worship. The present purpose of Christian education is thought-provoking: "that every individual, at each stage of his developing life, may be led to know, love, and serve God as he is revealed in Jesus Christ."

We are grateful to the Rev. Leighton Streight of First United Church, Victoria, for sending us a report of the latest project carried out by the Children's Work Committee of the British Columbia Conference. Seven years ago this committee began a series of annual fall workshops for the training of Sunday School teachers. Last fall these developed into a four-day observation practice school, with 45 Sunday School teachers in attendance.

Working with 50 children of the host church in Vancouver,

A kindergarten class in session at the Vancouver school

skilled teachers conducted demonstration teaching sessions based on lesson materials taken from the current quarterlies of the nursery, kindergarten, primary, and junior departments. The demonstration teachers were more concerned to set up situations in which learning could take place than to give to the children any prescribed amount of lesson material. In the nursery and kindergarten this was achieved through free play, with the teacher always on the alert for situations that could be used to teach Christian ways of living. In the primary and junior departments, the free play was replaced by directed activities such as informal drama and projects that had a definite relationship to the aim of the lesson.

The keynote of the school was informality, said Mr. Streight. As the children played, chatted, worked, and learned in relaxed groups, the observing teachers realized that here were small individuals, each with interests to be aroused, skills to be developed, and a life to be moulded.

One of the most evident results of the Observation Practice School has been the complete re-appraisal of children's work in several of the churches whose Sunday School teachers participated in it.

Do Your Neighbours Know?

FRIENDS who moved recently to a new home in a suburban area report that one of the first questions their new neighbours asked them was, "What church do you go to?" In fact, they were asked the same question three times within their first week there!

Two small children, and a weary husband who wanted to

t on Sunday mornings, had caused this family to lose contact h their church. Their neighbours' questions made them do ne unaccustomed thinking. Had they lost something of value en they lost their close contact with a church? The church-isciousness of their attractive new neighbours would make it m so.

A few weeks later, when our friends were drawn into the lowship of a church in their community, they discovered that neighbours who had first asked about their church interests re "block men," whose responsibility it was to discover the urch affiliation of newcomers on their street.

In these days of mobile families, most of us meet new ighbours frequently. It may mean more than we think to let em know that we are church people. "What church is yours?" a very natural question.

YOUR FAMILY BIBLE READINGS

dnesday	Apr. 15.	Saul Asks Pardon	1 Samuel 15: 24-31
ursday	Apr. 16.	Saul's Tragic End	1 Samuel 31: 1-6
day	Apr. 17.	David's Lament	2 Samuel 1: 17-27
urday	Apr. 18.	Sacrifices God Rejects	Isaiah 1: 11-20
nday	Apr. 19.	Sacrifices God Accepts	Psalm 51: 10-17
nday	Apr. 20.	Samuel Seeks a King	1 Samuel 16: 1-13
esday	Apr. 21.	David Serves Saul	1 Samuel 16: 14-23
dnesday	Apr. 22.	Goliath Defies Israel	1 Samuel 17: 1-11
ursday	Apr. 23.	David Visits the Army	1 Samuel 17: 19-27
day	Apr. 24.	David Approaches Goliath	1 Samuel 17: 31-40
urday	Apr. 25.	Goliath Slain	1 Samuel 17: 41-51
nday	Apr. 26.	Secure in the Lord	Psalm 3
nday	Apr. 27.	David Anointed King	2 Samuel 5: 1-5
esday	Apr. 28.	David Captures Jerusalem	2 Samuel 5: 6-12
dnesday	Apr. 29.	Honouring the Ark	2 Samuel 6: 1-11
ursday	Apr. 30.	The Ark at Jerusalem	2 Samuel 6: 12-19
day	May 1.	Planning a Temple	2 Samuel 7: 1-14a
urday	May 2.	A Prayer of Submission	2 Samuel 7: 18-29
nday	May 3.	A Favourite Psalm	Psalm 23

A Family Craft Project

FROM Mrs. Lois Kromhoff of North Burnaby, B.C., comes the following set of directions for the making of string pictures. Mrs. Kromhoff recommends this craft for an evening of family fun or for a mid-week group activity.

The necessary materials can be found in most homes — a piece of a rigid cardboard box, string, glue in a squeeze tube, pencil, ruler, tracing paper, paint.

Your first pictures should be fairly large and simple; a picture from a colouring book is excellent for a starter. Using ruler and pencil, mark the outline size of the picture on your piece of cardboard, and paint the whole background one solid colour. When it is dry, trace your picture on it. Soften the white string in water and wipe off any extra moisture with a towel. Squeeze a narrow trail of glue along the picture lines, a small distance at a time, and guide the string into place on top of it with a hat pin or other pointed object.

After you have experimented, select more intricate pictures from Sunday School papers, old Christmas or Easter cards, Bible story illustrations, etc. By using coloured string, blending colours in the background, perhaps a plywood base, you may go on to make attractive pictures for gifts.

Take your time, and have fun!

* * * *

Young parent: "Before I was a mother I thought you just had children and told them what to do. I didn't think they told you."

Music Makers' Corner

PLEASE clip our tiny column out this time and keep it for reference. We have out 40 circles of pen-pals among the usic Makers, and most of these are linked gether in some way.

Some of you have chosen your pen-pals m the lists which appear in this column; ners have had the names from me. rough a copy of THE OBSERVER left in African hut some years ago a missionary nd several names of Music Makers. He t you hand-made doilies from his young ple, hoping for contributions to help his rk along. Glad you sent him something. ease answer all letters from pen-pals as n as you can.

Here is our pledge. If you can keep it, d are under 18 you are invited to join:

I will be loyal to my God, my parents, my teachers, and my friends.

I will learn to play or sing only the best music.

I will try to learn something new and useful each week.

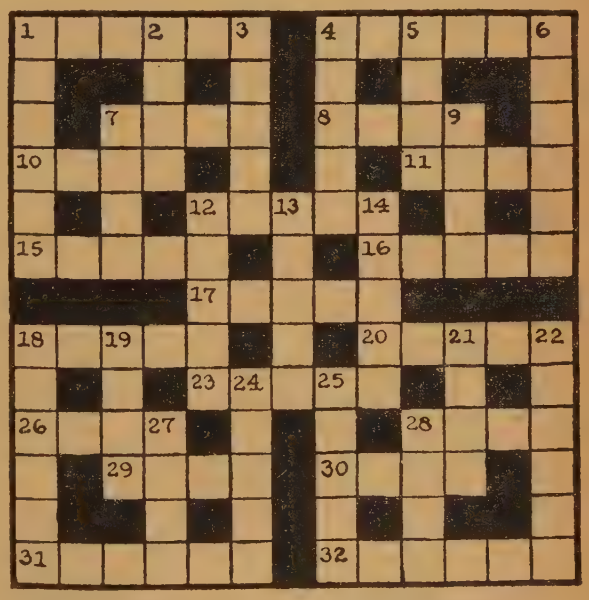
I will do something helpful for somone else every day.

I may become very busy, but I will not complain of being tired.

I will never use slang nor vulgar words, and I will refrain from those habits which would prevent me from living a wholesome life.

f you wish to become a Music Maker, write a letter telling me your name and address, r age and your birthday, and anything interng about yourself. I should like to have a pshot of yourself if you have one. You will eive a certificate with our pledge on it. Address r letters to Dr. F. J. Horwood, "The United urch Observer," 299 Queen Street West, onto 2-B, Canada.

YOUR FAMILY CROSSWORD PUZZLE



ACROSS

1. "Make me to go in the..... of thy commandments, for therein do I delight."
7. Assuage.
8. Who said of Jesus, "This is John the Baptist; he is risen from the dead; and therefore mighty works do shew themselves in him"?
9. What kinsman of Naomi was described as "a mighty man of wealth"?
11. What prophet, as he was dying, prophesied to Joash three victories over the Syrians?
12. Definite article.
14. Who succeeded Amaziah as king of Judah, reigning so well that he became proud, invaded the priest's office, and was smitten with leprosy?
15. Who said to Balak, "God is not a man, that he should lie, neither the son of man, that he should repent"?
18. Who besought Ahasuerus "to put away the mischief of Haman the Agagite"?
21. Chief.
22. Help.
23. To whom did an angel say, "The Lord is with thee, thou mighty man of valour"?
26. The bedstead of Og, king of Bashan, was made of this.
27. "Mark the perfect man, and behold the upright: for the end of that man is ....."
28. Signify.
29. Departed.

DOWN

2. To whom, by a basket of fruit, did God show the propinquity of Israel's end?
3. Who received a message of death, but, by prayer, had his life lengthened?
4. What prophet foretold the Babylonian captivity to Hezekiah?
5. 'So the last shall be first, and the first last, for many be called, but ..... chosen."
6. When Eldad and Medad prophesied to the Israelites, who asked Moses to forbid them?
10. What king of Israel said to a prophet, So shall thy judgment be, thyself hast decided it"?
13. "Every word of God is.....: he is a shield unto them that put their trust in him."
16. What did Festus say had caused Paul to go mad?
17. Who said, "He hath put down the mighty from their seats, and exalted them of low degree"?
19. Whom did Abishai ask to be put to death, David pardoning him?
20. Impoverish.
21. Looked obliquely.
24. Who "did baptise in the wilderness and preach the baptism of repentance for the remission of sins"?
25. Perform.

(Solution on page 29)

20,360 SQUARE MILES OF FOREST DESTROYED BY FIRE

One third of our primary production and our income depends on the forests. The Ontario Department of Lands and Forests has developed efficient Forest Protection services which progressively have reduced the average number of acres destroyed by a forest fire:

1919-1928.....447 acres
1949-1958..... 75 acres

This favourable trend was climaxed by an average loss of 24 acres per fire in 1958, a conflicting tendency is shown by the average number of fires during the same periods:

1919-1928.....1,127 fires
1949-1958.....1,372 fires

The toll increased last year to 1,558, bringing the forty-year total to 54,027 fires which devastated a catastrophic total of 13,030,715 acres (20,360 square miles).

96 Per Cent Negligent

The basic fault in forest fires is negligence: 96 per cent of the fire loss was caused by carelessness. During the past thirty years, smokers and campers were guilty in this degree:

Smokers—
387,447 acres destroyed
Campers—
1,952,546 acres destroyed

Forests nearly all grow on Crown lands and belong to us all. Every fire is a loss to campers and other summer vacationists, to anglers and hunters, and to every tax-payer. You need the forests. The forests need your protection.

ONTARIO

ONTARIO DEPARTMENT OF LANDS AND FORESTS

HON. J. W. SPOONER
Minister

HON. LESLIE M. FROST. Q.C., LL.D., D.C.L.
Prime Minister

W. H. H. NORMAN tells how

Christians Use a Buddhist Custom

EARLY last year I was invited to give a memorial lecture for the 11th anniversary of the death of the Rev. Percy Price in Kanazawa, Japan. Mr. Price had founded Nomachi Church in this city some time during World War I. He and Mrs. Price had returned to Canada in 1941; he had been one of the first United Church missionaries to return to Japan after the war. There had been doubt about the wisdom of his return; he was approaching 70, he was not in the best of health, and conditions in Japan were such that it was felt Mrs. Price should not accompany him. But he was anxious to come and the invitation was urgent.

Not long after his arrival in Kanazawa he fell ill, and there, in the cold spring, in a country short of fuel and food, Mr. Price died on April 2, 1947. Voices in Canada were heard asking, "To what purpose was this waste?"

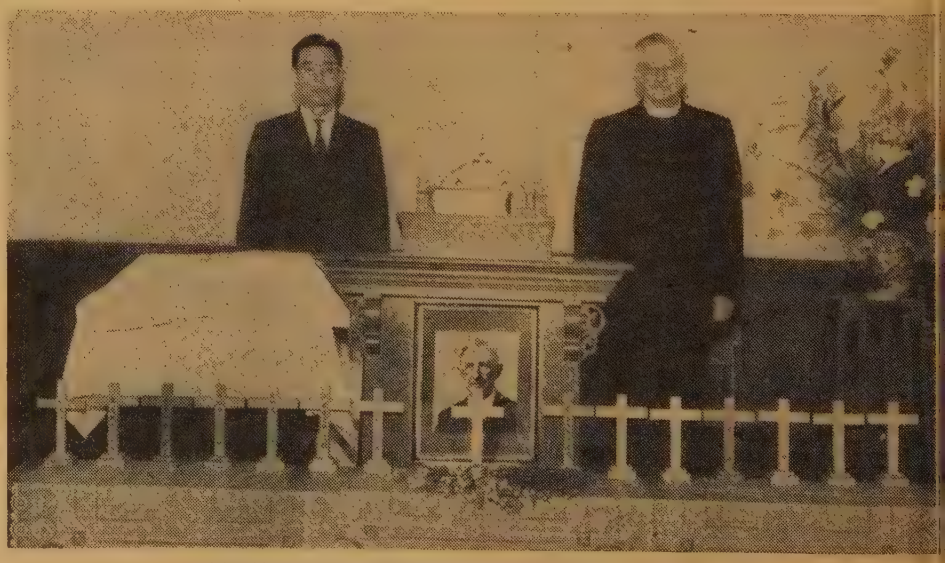
But his return brought joy and deep gratitude to the Christians of Kanazawa; the people of Nomachi Church and other friends in Japan have not forgotten him. A low stone fence with two large stone gate-posts across the street front of the church have been erected in his memory. On the posts are carved in Japanese characters, "In loving memory of Rev. P. G. Price, the founder of Nomachi Church. . ." Each year he is remembered on the anniversary of his passing.

There were over 40 out for my lecture on the Saturday evening before Easter. I had been asked to preach also for the Easter service the next morning. Mr. Miyakoda, the minister, had told me that there would also be a memorial service for the deceased members of the church.

After the sermon, we observed the communion of the Lord's Supper. Then Mr. Miyakoda announced the memorial service, stepped out of the pulpit down beside the table with little wooden crosses (each of these bore the name of the person remembered), read a prayer from the liturgy of the United Church of Christ in Japan, then called on the next of kin to lay a flower on the table. An elder was designated to do this for those for whom no relatives were present. Each of these in turn came to the front, bowed reverently, laid a flower on the table before the crosses, bowed again and returned to his seat; that was all. Another prayer was read, a hymn was sung, the benediction was pronounced and the service was over.

Mr. Miyakoda had explained to me that they had adopted this custom for Easter at Nomachi "because Buddhism is so strong in this part of the country." Japanese have many memorial services for their dead—a month after, a hundred days after, a year after and 10 years after the death of their loved ones. Not all of these services are maintained in each case, but it is done frequently for revered leaders. Sometimes some of us feel they overdo it: "Let the dead bury their dead."

But there is nothing unchristian in the Nomachi custom; rather it is one of those Christian adaptations which indigenous churches must develop if Christ's church is to find deep roots in different countries of the world. At Nomachi the central message of Easter was in no way obscured; the memorial service was only a minor addition to the whole. Is it not fitting that the church, which is the family of Christ, should remember with joy *all* the members of the local family, those of the spiritual body as well as those of the physical body, on Easter morning? ●



Mr. Norman with Japanese pastor and memorial crosses

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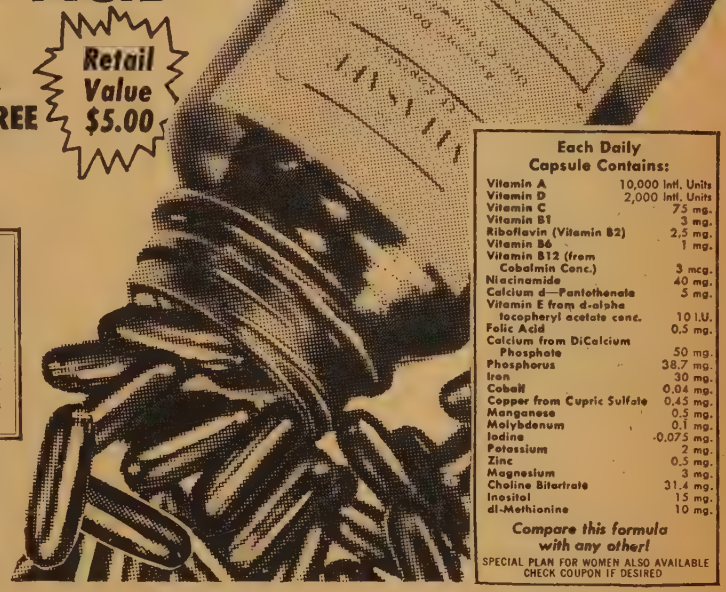

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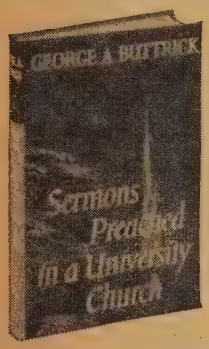

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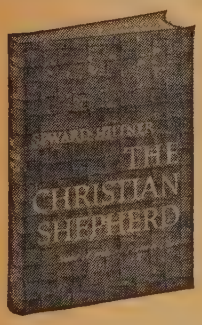

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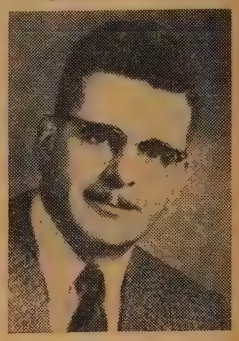
Book Reviews

Conducted by M. MACDONALD

The Chatterbox

BACK from Trinidad and THE OBSERVER Tropics Tour we went directly to Constance Wager's attractive little book, *Treasure in Trinidad* (Literature Depot, $1.25). We had read this W.M.S. missionary's book before but now we did so, able to visualize the St. Augustine Girls' High School where she is the Principal, and to realize how much of the colour and atmosphere of that lovely Island Miss Wager had captured within the pages. . . Arthur G. Storey of the University of Alberta is the winner of the 1959 Ryerson Fiction Award with his novel *Prairie Harvest*. The prize is $1,000 in cash outright with royalties and other earnings extra. Mr. Storey is a Westerner born in Haultain, Sask., and educated in Saskatoon schools and university. Following three years overseas, during the war, he completed work for Arts and Education degrees obtaining a Master's degree in Education during a seven-year term as teacher and Guidance Counsellor in Alberta. Following post-graduate work at Standford University, California, he returned to the Faculty of Education at the University of Alberta in Calgary where he is now Associate Professor. This is the 18th year the Ryerson Fiction Award has been offered.


Mr. Storey

Two Books

Reviewed by A. A. Scott.

Gift of Life

By Wesley P. Ford. (Bethany Press.) $1.75.

The Doorway to Heaven

By Inez Kemper. (Baker.) $2.50.

That there is a constant demand for books of personal devotion and worship is evidenced by the number of such volumes which issue from the press. The two books mentioned above are recent publications of this type of literature.

Gift of Life consists of twenty-nine Bible studies, all centred around life and its meaning from the Christian point of view. Each study is based on a definite passage of Scripture, and has a particular text as its heading. A suitable hymn is also given. The author, who is the minister of Central Christian Church, Pasadena, California, has undoubted ability in making his themes concrete, and in relating them to the common experiences of everyday life. The consequence is that the book is exceedingly readable, and will be likely to appeal to most readers who seek guidance in their devotions.

The Doorway to Heaven is an anthology of prose and poetical selections, some of them quite familiar, and others more uncommon, each day's selection being based on a single verse of Scripture, and occupying one page in the book. There are 150 in all, and the volume might well be termed an Encyclopaedia of Prose and Poetical Illustrations of Biblical Truths. All of the illustrations are strongly evangelical in character.

The Amplified New Testament

By The Lockman Foundation. (Evangelical Publishers.) $3.95.

Reviewed by R. C. Chalmers.

This New Testament is unique. It is a combination of translation and commentary at one and the same time. For instance: "Blessed — happy, blithesome, joyous, spiritually prosperous (that is, with life-joy and satisfaction in God's favor and salvation, regardless of their outward conditions)—are the meek (mild, patient, long-suffering), for they shall inherit the earth! (Psalm 37: 11)." (Matt. 5: 5). "If your eye serves as a trap to ensnare you or is an occasion for you to stumble and sin, pluck it out and throw it away. It is better for you to lose one of your members than that your whole body be cast into hell (Gehenna)" (Matt. 5: 29).

The blurb informs us that this "entirely new and complete work . . . restores the true meaning to 10,000 obscure words, simplifies and expands more than 575 difficult passages" and helps the reader to understand more clearly the Scriptures of the New Testament.

This is not a translation of the New Testament for pulpit use. However, it can be of special value to the reader and student of Scripture who desires to see more clearly the original meaning of many words, phrases and passages. It will be a wonderful help to many who are desirous of knowing the Word of God.

Fast Flows the Fraser

By Edgar Cameron Reid. (Comet Press.) $2.50.

Reviewed by J. H. Arnup.

This is the sort of book to be taken at a gulp. It is only forty-five pages, or twelve days, or five hundred miles long, according to your means of measurement. It is a day-by-day account of a twelve-day trip down the upper reaches of the Fraser river in a fourteen-foot collapsible canoe. The tempo of much of the trip—and parts of the story—is well illustrated by the following sentence or two from the introductory chapter: "In the yawning, hungry depths of a whirlpool one day I felt the clammy breath of death. For one long moment as my up-ended canoe was about to be pulled out of sight, I thought that my number had come up—this time for good."

But there were also quiet stretches along

he swift-flowing river and there the traveller gave himself to reflection and to visits with the farmers, lumbermen and placer miners found along its banks. To those unacquainted with the Fraser this story brings fresh knowledge; those who know and love the river will enjoy meeting an old friend. The book is profusely illustrated by photographs taken by the author.

Two Books on Marriage

Reviewed by Mervin A. Bury.

Success In Marriage

By David R. Mace. (Clarke, Irwin.) $2.25.

This book began as a series of articles in *Housewife,* an English magazine, written by one of the world's leading authorities on marriage guidance. Everything Dr. Mace writes is excellent: it is easily read and most informative and helpful.

In the first section, Dr. Mace outlines Five Basic Principles for success in marriage: Choosing, Preparing, Adjusting, Sharing, and Maturing. Then there are Five Major Adjustments which married couples must face: Sex, Money, Work, In-Laws, and Parenthood. In Part Three, the author discusses Five Difficult Partners, namely, the "Frigid" Wife, the Silent Husband, the Nagging Wife, the Unfaithful Husband, and the Aging Wife. In the final section, Five Perplexing Problems are analyzed: Jealousy, Religious Differences, Wandering Affections, Childlessness, and Drifting Apart. The Epilogue is a parting word to those in trouble.

This handy little volume should be most helpful to engaged couples and married couples, who desire to make their marriage rise above the mediocre. Ministers, doctors, in fact all marriage counsellors will find it valuable not only as a reference book, but one that may be recommended to discerning couples.

The Psychology of Marriage and the Family Life

By W. E. Sargent. (Independent Press.) $1.75.

The fact that this informative little volume has gone into its third edition is indicative of its generous reception by thousands of people who felt its need. It was first published in 1940.

The author writes from the point of view of a clergyman who tries to reason why people act and re-act as they do, and how to overcome the difficulties confronting them in the inevitable adjustments that need to be made in the whole marriage relationship.

With profound understanding he discusses "falling in love", "marital adjustments", "childless marriages", "the only child", and similar topics. The chapters entitled "The Family Life" and "The Place of Religion in the Family Life" are especially helpful. Nor does he neglect the theme of "Growing Old Together." There is also a section: "For the Unmarried and the Widowed."

Dr. Sargent's book is well-known to the professional counsellor and should not be neglected by all who want to be informed on the subject of Christian Marriage.

The Shrouds of Glory—Six Studies in Martyrdom

By James Turner. (British Books.) $5.50.

Reviewed by R. C. Chalmers.

"Give me liberty or give me death" has been the cry of thousands who have given up life in order to be true to a cause which they espoused.

In this book of considerable proportions we have presented the story of six English martyrs in different eras, with differing religious affiliations and men who, for varying causes, laid down their lives as a sacrifice. The six "Champions", as they are described by the author, are Saint Edmund, the King of East Anglia, who fought for freedom against the Danes; Thomas Becket, who became Archbishop of Canterbury; Sir Thomas More, who is called an "idealist" and who became Chancellor of England; Rowland Taylor, Rector of Hadleigh, who was burnt by the Papists; Henry Walpole, a Jesuit, who died for his faith after torture in the Tower of London; and James Parnell, a Quaker, who "gave up the life that was to be" before the age of twenty years.

This book is well documented and it contains several pages of reproductions of old prints and engravings.

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CANADIANS VISIT

(*Continued from page* 10)

fields and gardens where orchids bloomed and bougainvillaea hedges lent colour to the scene.

We marvelled at the skill of the taxi drivers whom we came to know. We found them courteous, and well informed, too. If drivers like these are interpreters to tourists, Trinidad need never fear for her reputation.

As in Bermuda, tour members divided for church services on Sunday. Some left Port of Spain as early as eight o'clock in the morning. Some services are at 6 a.m. We went to the Bamboo Grove Church in a sugar cane setting, where we met Mr. and Mrs. Basanta, head master and teacher in the 318-member school. They are proud of the school and of the garden which last year won a shield for the best in Trinidad.

The Bermuda Girls In Training (affiliated with the C.G.I.T.) sings for Tropics Tour visitors in a Bermuda church

This church was much like a Canadian one in a rural area. All doors and windows were open to the soft March breeze and the congregation wore light clothing. The East Indian woman who greeted us had been the local W.M.S. president for 28 years. Ahead of us sat three women with beautiful coloured veils over their heads, and three young girls in the choir's front row wore dresses the same colour as the coral anthuriums in the vase on the table. Ralph Pasad, assistant master, preached the sermon. There, as in Bermuda, we sang in parting "In Christ there is no east or west" and it had new meaning.

Problems Too!

At the airport early Monday morning we were still within the church circle. Everywhere around the St. Augustine area there had been sorrow expressed at the retirement of Miss Lulu Rouse. Her plane was to take off a few minutes before ours, and we shared the large company of friends, East Indian and missionary, who came to bid her farewell.

The West Indies Federation, just celebrating its first birthday, was a favourite topic of conversation in Trinidad. We were told that the Indian people would never forget what they owed to The United Church of Canada and its missionaries, but we were conscious of the deep desire for independence in both nation and church.

We saw a great deal of the work of the mission and knew its successes. But the problems and difficulties were laid before us, too. These are inevitable where human relations are involved. Within the fellowship of the church we sensed the faith that all things are possible.

Before we went, we thought we knew much about the United Church mission in Trinidad, but we discovered that the work is far wider than we dreamed; its quality much better. The number of people served is larger than we knew; the vision of future expansion deeper.

We have come back to Canada amazed that so great a work can be carried on by so few. ●

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PRESIDENT IS TWO

(*Continued from page 8*)

least one minister now preaching in the Maritimes gives this group full credit for making him aware of his call to the ministry. A number of blind citizens, invited to give a demonstration of Braille writing one evening, were so impressed by the fellowship of the group that they were received into its membership.

The Busy Stork

One obvious difficulty that is faced by Couples' Clubs is the frequent intrusion of the stork, who seems to visit most consistently the homes of those selected to be next year's presidents! After his visit they face a new or renewed baby-sitting problem. Some fortunate couples belong to churches where the Canadian Girls In Training or an Evening Auxiliary offers free baby-sitting one night a month to members of the Couples' Club.

A rural Fifty-Fifty Club in southern Ontario holds its meetings in members' homes, and younger children are just taken along in their pajamas. A group in Summerside, P.E.I., has an arrangement with the Young People's Union whose members agree to be sitters for only 25 cents for the whole evening. The total amount so earned goes to Y.P.U. funds. Most young couples report that they have to find their own solution to the problem, and it does cause occasional slumps in even the best-organized clubs.

Older members of small congregations have been known to view with alarm the organization of a Couples' Club. These young men and women are needed in the regular work of the church; they will not have time for both! A minister who has helped to start several clubs says the fearful ones are soon won over when they see members of the Couples' Club strengthening the choir, the Church School staff, and the mid-week groups, as well as drawing into the church fellowship others who have had little or no church contact before.

The value of Couples' Clubs can best be judged by their effect on the lives of the men and women they are drawing into the churches. One layman said, "At first it used to be a toss-up between having a few drinks with the boys or going to a meeting of the new Couples' Club with my wife. I was a pretty lukewarm member for the first year. But their fellowship really got me, and now I have neither time nor interest for drinks."

Young adults have peculiar resources of strength, of imagination, and of driving power to put into the life of the church. The Couples' Clubs and Young Adult Fellowships are gathering and harnessing these resources. Most significant of all, they are linking husbands and wives together to the church, thereby capturing the family unit as well as the separate individuals. ●

FARM CRISIS

(*Continued from page 13*)

mum wage laws give to labour. Without government price supports the farmer must sell his grain on the open market in competition with the almost unlimited resources of the U.S. treasury. Every grain-producing country in the world except Australia and Canada subsidize the grain farmer. All our Canadian industries are protected by tariffs to eliminate unfair competition on the world market while our farming industry is left unprotected. Deficiency payments are to the farmer what tariffs are to other industries.

Although the church's first task is to bring the Gospel to the people and nurture their spiritual growth, it nevertheless cannot stand aloof from their economic life. The United Church of Canada has never divorced itself from the problems of its people whether they be spiritual, moral, social or economic. We have a real ministry to perform in rural western Canada where the majority of the people look to us for leadership in these matters. If we are alive to the issues of the day and are concerned about the problems with which they are faced we shall be reaching out with all our arms to draw them into the fellowship and welfare of the church.

The march to Ottawa was accompanied by 12 clergymen, six Roman Catholic priests and six Protestant ministers. They presented a joint submission to the Federal Cabinet after the main brief had been presented by the farm delegation.

The clergy brief expressed grave concern over the breaking up of the family farm through economic reasons. Both Protestants and Roman Catholics found that the church drew by far the larger percentage of its workers from the rural areas. The rapid decline of the economic security of the family farm is causing a real spirit of discouragement together with much spiritual unrest. Although the west has the finest grain producing area in the world, with its grain unsurpassed for quality and hardness, yet its farmers receive the lowest price of any farmer in the world for grain. It is not morally right to ask him to cease or cut down on his production of the world's number one food commodity in order to keep up its price level while many areas of the world are experiencing starvation. This is especially so when we consider that God has ordained that all should share in this world's abundance. The submission concluded with the affirmation that Canada has a moral obligation to feed the world. ●

The Question Box

Q. *Why does our United Church not sponsor healing services?*

A. The Board of Evangelism and Social Service has appointed a committee to study and report on the healing ministry of the church.

Q. *Why do we leave the healing ministry to the Anglicans and evangelistic groups?*

A. The United Church has no responsibility for the programme of other Communions in regard to the ministry of healing. As a matter of fact, the healing ministry through church hospitals in Canada and overseas, through the pastoral ministry and counselling of ministers and deaconesses, through hospital chaplains, etc., is, we believe, very significant.

Q. *Does the church approve of young people's groups playing cards?*

A. As we have said many times, such things are the responsibility of the Session in the local church.

Q. *At a congregational meeting, salaries of our minister, organist and sexton came up for discussion. A motion from the floor requested that those concerned and their families withdraw temporarily and a "pro tem chairman" be appointed. This was done, but our minister took offence at the procedure, and upon his subsequent return to the chair, threatened to resign. Was our act discourteous? We have followed this course for many years, primarily to prevent the possibility of some comment proving offensive to those concerned.*

A. It is best to follow proper procedure and have the stewards prepare the budget including salaries, and have the budget presented to the Official Board. If they are responsible and prepare a good budget there is likely to be no embarrassing situation in the congregational meeting.

Q. *Who are considered members of an Official Board?*

A. This is clearly outlined in *The Manual* and in the 1959 OBSERVER *Reference Handbook.*

Q. *Should the Official Board allow a non-member (adherent) to dominate the W.A. to a point where church members feel compelled to leave the Association?*

A. The W.A. should not allow such domination — it's not Official Board business.

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★

For further information write

THE TREASURER,

THE UNITED CHURCH OF CANADA

299 Queen Street West,
Toronto 2 B

"Priests still gun-shy about inviting laymen"

(*Continued from page* 15)

with 4.8 per cent. By contrast, Jews comprised one half of 1 per cent.

May we not presume that most of the Irish-Americans and Italian-Americans are Catholics?

The same study discloses that 41 per cent. of the Protestants questioned were teetotalers compared to only 21 per cent. of the Catholics. Likewise, 27 per cent. of the Catholics interviewed were classified as regular drinkers (three or more times a week) compared to 13 per cent. of the Protestants.

This country now counts more than four million alcoholics, and the number seems to be increasing each year. Americans spend nine billion dollars annually for liquor—many times what they volunteer for churches and colleges.

It appears to be about time that Catholic young people and adults received some systematic instruction on problems of alcoholism, possible dangers to health, the high cost of liquor consumption, the threats to family life caused by excessive drinking, the morality of drinking and driving, the dangers to purity in drinking.

After all, sobriety is part of the virtue of temperance, and total abstinence is certainly an honoured means to a greater end in Catholic asceticism. The Catholic layman who voluntarily gives up liquor in reparation for sins of drunkenness should not be stamped as a bluenose.

Fortunately some Catholics are bringing to the attention of the laity the Church's balanced position on temperance, together with latest scientific information.

Laymen

During the past decade or two, there is greater evidence of lay participation in Church operations. Protestantism, with its doctrine of the priesthood of all believers, has long utilized the layman as missionary, church elder and deacon, YMCA and YWCA directors, secretaries, and the like.

The trustee controversy in nineteenth century America lingers in the memory of older priests, still gun-shy when it comes to inviting lay co-operation in the management of the parish's temporal affairs.

But the pastor who refuses to consult the laymen in his parish finds that he is expected to be bookkeeper, purchasing agent, investment counsellor, architect, fund raiser, public relations expert, educator, building supervisor, and skilled in a long list of other specialized occupations.

In his parish he may have specialists in many, perhaps most, of these fields. Trained to assume a role of passivity and afraid of clerical rebuff, these laymen hesitate to volunteer their advice and services.

In some quarters, however, the laity has assumed the role of participants in the work of the hierarchy as envisioned by a series of popes. There is the Christian Family Movement, essentially lay inspired; lay Catholic missionaries in home and foreign missions, an apostolate which formerly was confined to priests and religious exclusively; more extensive employment of laymen in writing for and editing Catholic newspapers and magazines.

Bible Study

There is still another field where Catholics may well learn from their Protestant friends. That is in spending more time reading and studying the Bible. Simply because Luther and Calvin rejected the importance of tradition by elevating the Scriptures to the position of sole rule of faith does not mean that Catholics should write off the Bible as a Protestant text.

The Protestant who devoutly reads the Word of God for a few minutes each day is enriching his spiritual life by tapping the best possible source of inspiration. The same is true for Catholics.

Perhaps Catholic families which now pray the rosary together in the evening might read selected passages from the New and Old Testament to add variety to this devotion. The layman should know by now that the Church imparts indulgences for a daily fifteen minute, prayerful reading of the Bible.

We need not imagine that Protestants do not also observe Catholic life and make such borrowings as seem desirable. This is a reciprocal trade. It is becoming more difficult each year to distinguish a Protestant chancel from a Catholic sanctuary.

Protestants are introducing Catholic altars, vestments, ecclesiastical furniture, prayers and rituals in an effort to bring beauty to the formerly austere Puritan worship and church building.

They now sponsor retreats which closely resemble Catholic retreats. Episcopalians and Lutherans join religious orders for men and women which were once branded as "papist."

The time is ripe to modify many attitudes adopted by the Church as reactions against the sixteenth century Reformation. The time has come to reclaim Catholic emphases which for centuries have been the distinguishing marks of those who embraced the new religions of the Reformation. They will re-enrich Catholic life. ●

About People and Places

Who Speaks for United Church?

Who has authority to issue statements in the name of The United Church of Canada?

This question was one of the prime considerations last month at the annual meeting of the Board of Information and Stewardship. At present officials of the various church boards issue statements on their own but these are not always recognized by their fellow churchmen as the voice of the United Church.

Referring to the 1956 edition of the Church **Manual** (page 181, para. 315, Section C, sub-section 4) the board learned that constitutionally all information given out in the form of press releases by church boards must pass through the hands of the I & S board.

In cases of doubt, the secretary of the I & S board must discuss the problem with the secretary of the board in question and where the two cannot agree, a standing committee of three must be called upon to arbitrate whether or not the information is to be released.

Noting that no such committee had yet been appointed, the board of last month passed a resolution calling on the sub-executive of the General Council to implement this section of the **Manual.**

The problem of communications generally was the prime concern of the board's three-day session in Toronto.

The biggest stumbling block, the board felt, was how to get information about nation-wide church policies and programmes to members of individual congregations.

Miss Thelma Stevens, visiting speaker from the American Methodist Church, told the board that information from the central church is channeled into the individual congregations across the U.S. by means of four "commissions" in every local church.

At present the United Church policy is to send out materials from the church boards directly to the ministers through the Literature Distribution Centre.

The four commissions set up in every Methodist Church in the U.S., on the other hand, are composed of laymen concerned with such topics as Christian education, church finance, missions, social service, etc.

Every piece of information sent out by the central authority of the Methodist Church goes to one of the four commissions.

By resolution, the I & S board recommended that the Literature Distribution Centre, now under its authority, be placed under authority of the Board of Publication. This department will remain at 299 Queen St. W., Toronto, after other offices move to new church headquarters in May.

The board also recommended that steps be taken immediately, in conjunction with the Board of Publication to have someone trained and placed on duty in the new building with full knowledge of communication facilities so that questions about the church can be answered promptly for visitors.

March in the Tropics

Among the 44 people on last month's **Observer Tropics Tour** to Bermuda and Trinidad, Mrs. Y. Blayney came from High River, Alta., the Rev. George Young from Fredericton, N.B., and the Rev. H. and Mrs. Atkinson from Carman, Man.

The others came from various parts of Ontario. Mrs. H. J. Atkinson and Miss L. Fern Wert live in Ottawa; Mrs. E. Hanscom and her granddaughter, Marianne Ross, Peterborough; Miss Orma Clipsham and Miss Marie Harvie, Orillia; Mrs. W. A. Cody, Stayner. Mrs. Edith Cooper lives in Brampton; Mrs. Isabel Flemming, Kingsville; Mr. Elvin Towns, Madawaska; Mr. Wesley R. Giesz, Kincardine; Miss Laura Ward, Hamilton; Miss B. W. McRoberts, Burlington; Mr. and Mrs. N. Oliver, Windsor; Dr. and Mrs. R. H. Walker, Chatham; Dr. and Mrs. C. K. Stevenson, Milton; Mr. and Mrs. R. Marshall, Kettleby; the Rev. and Mrs. C. G. Park, R. R. 1, Byron; Mrs. Louise Butchart, Belleville; Miss Emily Elliott, Agincourt; Mr. and Mrs. A. Bradshaw Port Credit.

Those from Toronto included, Mrs. Alice Jones, Miss Ethel Ketcheson, the Rev. Olivia Lindsay, Mr. and Mrs. H. Malabar, Mr. and Mrs. F. H. Prouse, Dr. and Mrs. R. G. Struthers, Miss Maude Wilkinson, the Rev. A. C. Forrest and Mrs. Forrest, and Miss Marjorie Macdonald.

New Mount Royal Director

Miss Jessie MacLeod has been appointed Christian Education director at Mount Royal United Church, Montreal, a church which has had tremendous growth in the past six years. The Rev. Arthur Organ is the minister. For eight years Miss MacLeod held a similar position at Chalmers Church, Ottawa, leaving last fall to study for her Master's degree in religious education at Union Theological Seminary, New York. When she takes over her duties in June, Miss MacLeod will have charge of a Christian education programme for over 1,000 children in the church school and mid-week work in the new Christian education building.

Gananoque Expands

The new Christian Education Centre of **Grace United Church, Gananoque,** Ont., was dedicated last month by the minister, Rev. J. A. Payton, who is Kingston Presbytery chairman, assisted by former chairman, the Rev. R. H. N. Davidson. Bibles were presented as a token of appreciation to James King, chairman of the building committee, and A. F. Edmunds, chairman of the Church Extension Committee, which handled the sale of over $80,000 worth of debentures. Acknowledgment was made of many gifts of furnishings from organizations and individuals.

Helped Establish Union

The **Rev. A. J. Lewis** marked his 80th birthday last month, at Penetanguishene, Ont., where he and Mrs. Lewis make their home and serve the United Church. Mr. Lewis, Member of Parliament for Swift Current, Sask., from 1921 to 1925, was active in the negotiations leading up to the legislation incorporating The United Church of Canada.

$15,000 Aid to Hong Kong

Hong Kong has been notified by the United Church's Overseas Relief Committee that $15,000 has been allocated to that area for relief purposes. This amount has been divided among the many projects in which the United Church is interested.

The **Rev. L. W. Burnham** reports from Hong Kong that $3,500 is to be given to a student work project to help needy students attend relief college in Hong Kong. In addition $1,800 was allocated to the Family Life and Children's Centres for aid to children

(Over)

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and
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JUNE 21st, 1959

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suffering from malnutrition. Another $3,500 will go to the Rennie's Mill Church Clinic, one of the most effective refugee organizations where much of the sickness is a direct result of malnutrition which often ends up in T.B., Tracoma, etc. This aid is for children and adults.

Sunshine Island gets $1,000, to help rehabilitate some refugees by teaching them marginal farming, and to aid drug addicts break the habit. Nethersole Hospital receives $1,000. This will be used for patients who cannot afford to pay.

Hong Kong Family Welfare Centre which is allocated $250, is a Christian centre which helps to supply meals and assistance to refugee students with no other means of support. Two hundred and fifty dollars goes to the Student Christian Centre which helps to supply meals and assistance to refugee students; $700 to the Scholarship Fund for children of resettlement areas. There are thousands of tiny children who are unable to go beyond Grade 4 and this amount will help them to continue their education.

Because of the Chinese-imposed 12-mile limit, the fishermen are having a difficult time and the $200 will help them in a small way.

For individual cases needing help, funds to the amount of $1,500 are available to Dr. Kilborn, Miss Annie Thexton and the Rev. Walton Tonge, United Church missionaries in the area.

News Commentary on • • •

The Big-Time Gamblers

BIG-TIME gambling is taking place under the protection of provincial charters, Metropolitan Toronto Police Chief J. P. Mackey declared last month. He indicated, during a panel discussion, that bingo games and raffles are frequently operated in the name of charity by "racketeers, gamblers, thieves and receivers."

"It is probably the biggest money racket next to the stock market and the pari-mutuel," the panel moderator added.

Charters, or licenses, are issued by the Provincial Secretary to social clubs and must be displayed on the premises. But they have been known to be held by the lawyer who negotiated the business for his clients.

Chief Mackey was concerned particularly with the change of control that had taken place in some of these clubs, and that bookmakers and gamblers had become directors.

The United Church of Canada is only one of many organizations opposed to gambling. The Canadian Council of Churches, whose membership includes the Salvation Army, and the YMCA and YWCA has unceasingly called attention to the insidious nature of gambling.

"Anyone who has heard the story of Cardinal Leger's ban on bingo in Montreal and of his vigorous enforcement of that stricture in his diocese must realize that bingo is not as innocuous as many of its patrons are inclined to imagine," says the Rev. F. W. L. Brailey, minister of Carman United Church, Toronto.

"Just a few years ago the National Advisory Council of Social Clubs in Canada representing Rotary, Gyro, Lions, Kiwanians, Optimists, Progress, Zonta, Kinsmen and Soroptimists passed unanimous resolutions against the use of gambling methods for the raising of charitable funds.

"The exposure of racketeer infiltration into charitable organizations by Chief Mackey will strengthen the opposition against the expansion of gambling. It is hoped that the complete unmasking of these big gamblers will be undertaken by the Ontario Attorney-General and that Premier Frost, who is on record as a doughty opponent of the gambling interests, will demand more strict requirements of those who apply for Provincial charters."

About 15 years ago the Board of Evangelism and Social Service issued a pamphlet by Mr. Brailey on gambling and warned of the abuse of the charters to social clubs. The following is an excerpt:

"Large numbers of undesirable characters have been convicted of keeping common betting houses and common gaming houses yet no effort has been made to compel the owners to remove the convicted tenants according to the requirements of the Criminal Code. . .

"Many of these illegal establishments . . . occupy spacious and comfortable apartments operated as so-called bona-fide social clubs operating under the protection of a charter issued by the Provincial Secretary and it is safe to estimate that 90 per cent. of these are virtually common gaming houses with no books of regular member fees, etc., as in membership clubs."

Gambling breeds criminals and though it may appear to some to be a harmless habit to patronize bingos and to place small bets, yet this petty gambling forms the foundation upon which the big gamblers are able to operate their syndicates, Mr. Brailey commented last month.

"In the last analysis the enlistment of every good citizen is needed, not merely to abstain from patronizing any gambling device but also to make a faithful witness as another opponent of gambling," he said.

Education in Missions

A series of missionary education conferences are being held across the United States this summer, of interest to over 3,000 pastors and laymen and women training in leadership and in the interpretation of the Christian world mission. Sponsored by the Divisions of Home and Foreign Missions, by United Church Women and the Commission on Missionary Education, Canadians are welcome. The newest of these conferences is the Pacific Northern Missionary Education Conference, August 7-12, at College of Puget Sound, Tacoma, Wash., of which the Rev. D. N. Telfer, 3803 West 23rd Ave., Vancouver, B.C., is secretary. Information concerning other conferences may be obtained from Christian education field secretaries of Conferences.

Boom in Saskatoon

Two years ago **St. Martin's United Church** was constituted to serve the people in the growing Avalon and Churchill subdivisions of Saskatoon. So rapid was the population increase, a building programme became imperative, and the Wells Organizations was engaged to raise money for a Christian education building. The successful campaign was terminated March 27. Over 370 children attend the Sunday school in the public school building where church services are being held.

Revise Curriculum Plans

The annual meeting of the Board of Christian Education, set for April 14-16, has been postponed until September 15-17. This has been made necessary by the response of the presbyteries on the proposed Sunday school curriculum. So many comments and revision suggestions have been received it will be impossible to complete the work of recasting until the end of May or June. This almost unprecedented action, the board explains, is taken in the interests of the whole church and because of concern for the improvement of the curriculum plan.

French Pastor Dies

The Rev. Henri Joliat, Sainte-Dorothée, Montreal, died March 16 in his 83rd year. Of French-Swiss descent, he came to Canada in 1888, was educated at Pointe-aux-Trembles School and the Montreal Presbyterian College. In 1909 he went to Eglise Saint Jean, Montreal, which he built up from a little dissentient congregation into the largest French Protestant church in America. In recognition of his work, United Theological College conferred upon him the honorary degree of Doctor of Divinity. Retiring in 1948 he re-entered the pastorate in 1952 and for two years took over Eglise Bethanie, Verdun, Que.

The **Rev. George Webber** died in Toronto, March 19, aged 82. He was with the Lord's Day Alliance from 1927, for 13 years as general secretary. He retired in 1950 and

erved as assistant minister for five years t Kingston Road United Church, Toronto. le was honoured by Victoria University ith the degree of Doctor of Divinity in 946.

The **Rev. E. W. Stapleford** for 22 years rincipal of Regina College and widely nown throughout Saskatchewan, died in oronto, February 3, aged 84. A minister f the Methodist Church, he went to Regina ollege in 1915, saw it expand and then, it by drought and depression, lose attendnce. Believing that the college should volve and obtain university standing he vorked for this and in 1934 saw it become ffiliated with the University of Saskatchevan. After resignation he moved east and ssumed the duties of assistant to the resident of Victoria College. Later he ecame assistant minister at Metropolitan United Church, Toronto.

Rev. Richard Facey died March 5th in ngersoll, Ont. . . **Rev. W. S. Irwin** died at Toronto, March 1st. . . **Rev. S. J. Boyce** died on February 21 at River Hebert, N.S. . . **Sarah,** wife of the late Rev. John C. Spence, died in Vancouver, February 27. . . **Bessie,** wife of the late Rev. Harry H. McNeill, died at Dartmouth, N.S., on March 12.

Church on the Air

In the United Church radio series, "The Continuing Pentecost," over the Trans-Canada network of the CBC, the **Rev. George Morrison** of the Board of Home

Mr. Morrison

Mr. Honey

Missions will broadcast on April 19, 2.30-3 p.m., E.S.T., his subject "Of Every Tongue." On April 26, 2.30-3 p.m., E.D.T., the **Rev. Floyd Honey** of the Board of Overseas Missions, will be heard on the theme "In All the World."

Mr. Birdsall

The **Rev. Elliott Birdsall,** West Point Grey United Church, Vancouver, will broadcast over the Dominion network of the CBC on Sunday, April 26, 4.30-5 p.m., E.D.T.

New Curriculum Coming

Eight new members have been added to the new curriculum staff of the **Presbyterian Church in the U.S.** They will plan content and production details for the future curriculum. This will be followed by the securing of writers and work on experimental units. Then will come the testing by five local churches of various sizes which will point the way to an over-all curriculum design. The United Church of Canada is also working on a new church school curriculum.

Women Go to School

A summer course for women over 35 years of age will be given in the United Church Training School, Toronto, from June 15 to July 31. It is under the school's auspices, in co-operation with the Boards of Home Missions and Evangelism and Social Service, and is for women already employed by boards of the church or by local congregations but who are not graduates of the school. A limited number of women who would be interested in work in the church—in school homes, homes for senior citizens, visiting and related work—will be welcomed, Principal Harriet Christie says.

Drama in the Church

The presentation of an Easter play by the Y.P.U. has become almost traditional in **Third Ave. Church,** Saskatoon, Sask. Under the direction of A. D. Hume, assistant superintendent of public schools, these plays have been a regular event for some time. This year, the players, mostly university students, produced "The Dark Days" by Carl Delozier.

A Family Affair

For 83 years, three members of the Brenton family have held the office of secretary-treasurer of the Official Board of the **Cannifton (Ont.) United Church.** At a recent congregational gathering, a presentation was made to **D. Brenton,** who has held the post for 32 years. This was made by James Huffman of the Gilead Church, one of the oldest members on the charge. The Rev. R. J. McCrea is the minister.

Red China Recognition

Three thousand Presbyterian laymen in a recent conference heard an attack and defense of the proposal from the Fifth World Study Conference held in Cleveland last November, that the U.S. and U.N. should recognize Communist China. Dr. Will Orr, president of Westminster College, New Wilmington, Pa., called on the laymen to repudiate the recommendation. Defending the church's right to speak on controversial issues, Dr. Eugene Carson Blake of Philadelphia, stated clerk of the Presbyterian Church in the U.S.A., asked the delegates to study the Cleveland message for themselves and to accept at face value any "distortions" of the statement made by opposing groups.

Adopt 3,000 Orphans

Three thousand Chinese refugee orphans from Hong Kong are to be brought to the United States for adoption by Church World Service, the relief agency of the National Council of Churches. The project, to be carried out in co-operation with the International Social Service, will be made, according to Church World Service, "in terms of simple justice, our Christian concern and our relations with Asia."

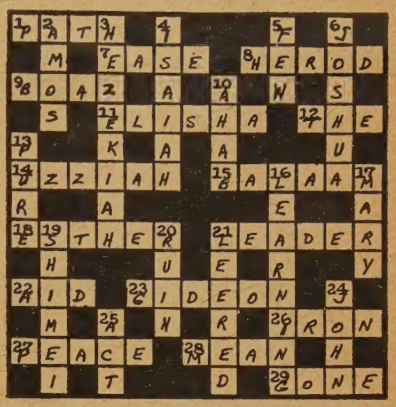
Resume Friendly Relations

Archbishop Makarios, Greek Orthodox leader of Cyprus, called on the Archbishop of Canterbury in London following the signing of an agreement by British, Greek, Turkish governments and these communities on the Island, ending a long strife. This call indicated the resuming of friendly relations between the Church of England and the Orthodox Church of Cyprus. The Archbishop received a cheering welcome to the Greek Cypriot Church of All Saints in Camden Town, London, where 2,500 gathered to welcome him.

Volunteers Build Manse

Any Saturday, volunteers will be found putting on siding, sub-flooring, etc., on the new $16,000 manse of the seven-year-old **Fairview Church, Brantford, Ont.** They have had experience in this work, for much volunteer labour went into the building of their $38,413 church, the mortgage on which was burned in a recent ceremony in the church chancel. The Rev. Austin Snyder is the minister.

CROSSWORD PUZZLE SOLUTION



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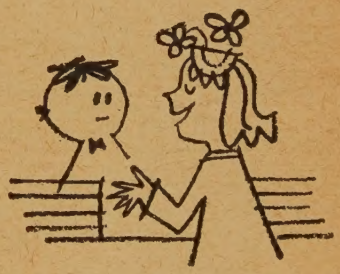

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THE UNITED CHURCH OBSERVER
299 Queen St. West, Toronto 2-B, Ont.

BIRTH

LAWSON—The Rev. and Mrs. C. D. Lawson of Larder Lake announce the birth of their son, Paul David, on March 18th, in the Kirkland Lake District Hospital.

1. HELP WANTED

BOOKKEEPER—young woman, single, 25 to 35. Experienced. Ledger posting. Kardex control —for Circulation Department of the Woman's Missionary Society. Apply in own handwriting to Room 433, Wesley Buildings, Toronto 2-B. References.

CAMP LEADERS for Brant County Camp Thayendanega. Intermediate and Junior Boys, June 27 to July 11. Camp Wabeek, Junior and Intermediate Girls August 15 to 29. Free board and transportation. Apply to Miss M. Phipps, Box 231, Burford, Ont., or L. S. Prince, 111 Mintern Ave., Brantford.

DEACONESS OR ASSISTANT MINISTER

CHALMERS United Church in downtown Ottawa seeks a Deaconess or a young minister to assist in all areas of work, with special responsibility for Christian Education. Please apply, giving references, to—Dr. F. J. Alcock, c/o Chalmers United Church, 398—Third Ave., Ottawa, Ontario.

ESTABLISHED Children's Summer Camp requires a qualified training Counsellor for girls of sixteen and seventeen; also experienced handcraft counsellor, a second quantity cook and a laundry head. Season approximately June 24th to August 23rd. Apply Box 110, THE UNITED CHURCH OBSERVER.

SINGLE man to give piano lessons to large area in rural Saskatchewan, also lead choirs. Splendid opportunity for Christian service. Reply, giving age and experience, to Box 112, THE UNITED CHURCH OBSERVER.

1B. RETIRED OR RETIRING MINISTERS

AURORA (Ont.) United Church, 25 miles north of Toronto, seeks a retired minister for part time work in an active and progressive church. Write E. Herbert Coad, R. R. 2, Lovilla Farm, Aurora, Ontario.

BRADWELL, 3-point charge, 30 miles from Saskatoon on good highway, desires retired ordained minister. 9-roomed, comfortable manse; 60 families. Salary $2,500.00. Interested ministers contact H. L. Voice, Bradwell, Sask.

1N. NURSES WANTED

REGISTERED Nurses (2), Licensed Practical Nurse (1) wanted as soon as possible for 15-bed Mission Hospital under the W.M.S. 90 miles north of Winnipeg. Good wages and personnel policies. Apply to Superintendent, Elizabeth M. Crowe Memorial Hospital, Eriksdale, Man.

2A. PULPIT VACANCIES

ANDOVER - GRAND FALLS Charge, vacant May 1st, 1959. Churches on paved roads, oil-heated manse, regional High School. Interested ministers please write — R. E. Moore, Secretary, Andover, New Brunswick.

BAYFIELD United Church, Lake Huron summer resort, 3-point charge, vacant June 30th. Oil-heated manse; salary $4,000.00, including travel allowance. Write Donald MacKenzie, R. R. 1, Bayfield, Ontario.

BOTHWELL - ARMSTRONG, two-point pastoral charge, Kent Presbytery, situated three miles apart on paved road, vacant July 1st. Salary $3,750.00 includes travelling expenses. Interested ministers please contact George Brearley, Box 5, Bothwell, Ontario.

BROWNSVILLE (Ont.) 3-point Pastoral Charge, vacant June 30th. Above minimum salary plus car allowance. Interested ministers contact Secretary of Committee, Floyd Sanderson, Ostrander, R. R. 1, Ontario.

DUNDALK Pastoral Charge requires a full time minister, duties to commence July 1st, 1959. Salary, including travelling allowance, $4,500.00. Interested ministers please contact Dan E. Ritchie, Chairman Pastoral Relations Committee, Dundalk, Ontario.

2A. PULPIT VACANCIES—Continued

EAST PEELE Pastoral Charge, vacant July 1st. Three-point charge in Dufferin-Peel Presbytery. Salary above minimum plus generous travelling allowance; comfortable furnished manse, modern conveniences. High School bus service. Interested ministers write Mr. G. S. Proctor, Secretary Pastoral Relations Committee, Caledon East, Ontario.

FENWICK (Ont.) 3-point Pastoral Charge in the Niagara Peninsula will become vacant June 30th, Rev. J. A. Filshie having resigned. Interested ministers are requested to communicate with Mr. R. A. Mennie, Chairman Pastoral Relations Committee, Fenwick, Ont.

HAMILTON Presbytery, Burkholder United Church, a separate Charge as of July 1, 1959, requires a full-time minister. For full particulars please write Fred Lummack, 1023 Brucedale Ave., Hamilton, Ontario.

HANNON, Ontario, Trinity United Church, seven miles from downtown Hamilton, requires minister; new parsonage, minimum salary. For information write Ross Quinn, R. R. 3, Hannon, Ont. Box 146.

INNERKIP three-point charge, Oxford Presbytery, 7 miles from City of Woodstock, vacant June 30th. Salary $4,000.00 including travel allowance. Furnished Parsonage, oil heat, modern conveniences; modern Public School, Collegiate bus. Recording Steward — E. R. Shelby, 847 Grosvenor Street, Woodstock, Ont.

INWOOD, Ontario, 3 - point Pastoral Charge, vacant June 30th, 1959. Salary and travel allowance well above minimum. Comfortable manse, gas heated. Interested ministers please write or phone B. A. Russell, Inwood.

LENNOXVILLE, Quebec, Pastoral Charge is now vacant through illness. This charge is located in the Town which is the home of Bishop's University. Also has excellent Public School. Duties to commence July 1st, 1959. Interested ministers please write K. R. Lane, Box 174, Lennoxville, Que.

MERSEA Pastoral Charge—Leamington, Ontario, Essex Presbytery, four-point charge, will become vacant July 1st, 1959. Interested ministers please write Mr. Willard Bruner, Chairman Pastoral Relations Committee, R. R. 3, Leamington, Ontario.

MOUNT BRUNO, one - point Pastoral Charge, Montreal Presbytery, formed in 1956, now desires ordained minister for July 1st, 1959. Growing residential area, 15 miles from Montreal; excellent school. Write to Mrs. K. Young, Secretary Pastoral Relations Committee, Box 119, St. Bruno, Que.

OYEN (Alta.) four-point Charge in Drumheller Presbytery, vacant July 1. Furnished modernized manse, natural gas heat and cooking; centralized school, on main line railroad and highway. Salary $4,140.00 including travel allowance. Interested ministers please write or telephone Oscar Berg, Secretary Pastoral Relations Committee, Oyen, Alta.

PORCUPINE PLAIN, Sask., 3 - point charge, vacant July 1st. Interested ministers please write Velma Shaw, Recording Steward, Porcupine Plain, Sask.

POWASSAN, Ontario, two-point pastoral charge three-point in summer) vacant July 1st. Brick manse, oil furnace and modern conveniences. Good schools. Interested ministers please write Mrs. Jos. W. Brushey, Powassan, Ontario.

SAULT SUBURBAN — 3-point charge in fast-growing Suburban community; vacant as of June 30th, 1959. Salary above minimum. Modern Manse in the city. Would welcome correspondence from interested ministers. Mrs. W. E. Palmer, 123 East St., Sault Ste. Marie, Ont.

SHEDDEN, Ontario, three-point charge vacant June 30th. Address inquiries to W. G. Blewett, Chairman Pastoral Relations Committee, Shedden, Ontario.

SOUTH BUXTON Pastoral Charge, Kent County, desires ordained minister July 1st, 1959; salary above minimum, manse close to school and store. High School bus service to door. Address inquiries to Francis Pease, Merlin, Ont., R. R. 2.

SPENCERVILLE - ROEBUCK, two-point pastoral charge, Dundas - Grenville Presbytery, vacant July 1st, 1959. Interested ministers write to Mr. James Bennett, Spencerville, Ont.

SPRINGFIELD (Ont.), St. John's United Church, Elgin Presbytery, consisting of a 3-point charge, will become vacant July 1st, 1959. Interested ministers please write Recording Steward, Fred S. Charlton, Springfield, Ont. R. R. 3.

2A. PULPIT VACANCIES—Continued

ST. ANDREW'S in the Pines, Mattawa, Ontario; North Bay Presbytery, requires a clergyman commencing July 1st, 1959. First stage of building programme completed and undertaking second fully organized canvass. Oil-heated manse in scenic town. Public and secondary schools. Write Pastoral Relations Committee, St. Andrew's United Church, Box 372, Mattawa, Ont.

ST. BARTHOLOMEW'S United Church, Brampton, Ontario, newly constituted congregation meeting in temporary building, requires a full-time minister. Modern manse. Interested ministers are invited to contact Mr. N. McLellan, 10 Lawrence Crescent, Brampton, Ont.

STE. ADELE Pastoral Charge, Montreal Presbytery, vacant May 1st, 1959; beautiful new furnished manse on lakeside; good schooling. Rapidly growing Laurentian resort community, above minimum salary. Interested ministers please write to Mr. R. Latté, Secretary, P.O. Box 144, Ste. Adèle en Haut, Que.

STONY MOUNTAIN (Manitoba) 2-point pastoral charge, vacant July 1, 1959. Furnished, oil-heated manse, 12 miles from Winnipeg via paved highway. Two points 8 miles apart. Salary $4,000.00 including travel allowance. Write J. S. Whitehead, Box 27, R. R. 2, Winnipeg.

SWASTIKA, Ontario, Temiskaming Presbytery on No. 11 Highway, two-point Charge; furnished six-room manse, oil heated; complete school facilities, vacant June 30th. Write—L. W. Coombs, Swastika.

TECUMSEH, Ontario, suburb of Windsor, pulpit vacant as of July 1st, 1959. Good modern manse, no outside appointments. Write to G. E. Millson, P.O. Box 375, Tecumseh, Ontario, Secretary Pastoral Relations Committee.

TOTTENHAM - RICH HILL Pastoral Charge requires the services of an ordained minister. Duties to commence July 1st, 1959. Apply to Samuel Hastings, R. R. 2, Tottenham, Ontario.

TROY and Harrisburg two-point Charge, Brantford Presbytery, requires an ordained minister, July 1st, 1959. Furnished parsonage, modern conveniences, at Troy, No. 5 Highway, close to public school, stores, Continuation school. Salary $3,350.00 plus $450.00 car allowance. Interested ministers write Mrs. Bruce Humphrey, Troy, Ont., Secretary Pastoral Relations Committee.

UNITED Church, Westview, B.C., vacant July 1. Interested ministers please write Mrs. Alice MacMillan, Box 286, Westview, B.C. Salary $3,650.00 and manse.

VIRDEN-WALLACE (Man.) two-point Pastoral Charge, Brandon Presbytery, vacant July 1st, 1959. Interested ministers please contact D. A. Gray, Virden, Man.

WESLEY UNITED of Beebe, Quebec, invites ministers to apply for the charge, open July 1st. Ministers who enjoy the beauty of lakes, mountainous countryside, and excellent educational facilities should inquire regarding other advantages. Kindly contact W. B. Haselton, Beebe, Que.

WHITEHORSE (Yukon) United Church, one-point, aid-receiving charge, vacant July 1, 1959. Write Mrs. G. A. Healy, Box 992, Whitehorse, Yukon, for information.

WILLIAMS LAKE, B.C., Pastoral Charge, Cariboo Presbytery, a two-point charge, vacant June 30th, 1959. Write Dr. S. N. Wood, Box 424, Williams Lake, B.C.

5. CHOIR PERSONNEL

MALE Choir Director for new congregation in West Toronto suburb. Piano presently used. Apply to R. MacLean, 116 Princess Margaret, Islington, stating qualifications, age, references and salary.

ORGANIST - CHOIRLEADER required for Knox-Metropolitan United Church, Regina, Sask. Church seats 1,200. Large three-manual Casavant Organ in excellent condition, rebuilt in 1955. Teaching facilities if desired. Applicants please state age, qualifications, experience, date available, and salary expected. Direct reply to Chairman, Music Committee, Knox - Metropolitan United Church,, Regina, Sask.

6. ASSISTANT MINISTERS WANTED

LAWRENCE PARK Community Church (United) Toronto, requires a young ordained man as Assistant Minister and Director of Christian Education, commencing July 1st, 1959. A full ministry with special responsibility for youth work in a well-equipped modern church with a membership of 1,300. Address replies to J. W. Rose, Jr., 158 Dawlish Ave., Toronto 12.

ASSISTANT MINISTERS WANTED—Contd.

VERNON United Church, located in the beautiful Okanagan Valley, Vernon, B.C., is in need an Assistant Minister commencing July 1, 1959. terested ministers write Secretary, Pastoral Relations Committee, giving any helpful information ch as age, pastoral experience, etc.

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260 Auditorium Seats in sections of 5. Apply Elmwood Avenue Presbyterian Church, ondon, Ont.; attention Mr. E. G. Carroll.

D. ARTICLES WANTED

LAC LA BICHE (Alta.) United Church, Edmonton Presbytery, can use 12 small chairs for unday School Kindergarten tots; also 12 Choir owns and portable organ for Country Mission ervices. Write to J. K. Olstad, Lac La Biche, Alta.

1. RESORTS, TOURIST ACCOMMODATION

BAPTISTE LAKE, roomy owner's cottage, all modern conveniences, available August 2nd to eptember 15th. For particulars write H. C. lakely, Manager, Picton Public Utilities, Picton, ntario.

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CLIPSHAM LODGE, Muskoka, modern cabin resort, less than 100 miles from Toronto on parrow Lake through which flows Severn River, e most beautiful section of Trent Waterway. Good shing; boats, safe bathing. Recreation facilities, ining-room; home-cooking. $35.00 to $40.00 eekly. Write for folder—Stan Clipsham, Kilworthy, ntario.

LAKEVIEW HOUSE, 1891 - 1959, an ATRO Resort. A fine family resort on the South Shore Lake Simcoe, good highways and bus service, miles from Toronto. Children's Supervisor with lanned programme for July and August. Open to roups, mid-May, June, September. Spacious lawns, eated buildings, good food, golf course, bowling reens, safe swimming. Information on request—Irs. Viola Sanders, Lakeview House, Jackson's oint, Ontario.

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11. RESORTS, TOURIST ACCOMMODATION (continued)

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15. FOR RENT

RYERSON BEACH SUMMER CAMP
Normandale, Ontario

A CAMP SITE operated by Hamilton Conference is available for rental from August 15th to August 28th. United Church groups, or other denominational groups, or acceptable organizations desiring to rent the camp site for one or two six-day camps, an eight or ten-day camp, please contact Mr. Archie Horn, 15 Millen Ave., Hamilton, Ontario. Terms available on request. Excellent facilities.

BOYS' or Girls' Camp for rent (or sale) week or year, lakeshore frontage, Bruce peninsula; 75 acres, house for headquarters, hydro; ideal camping, swimming, fishing, hiking, space for sports, reforestation area, springs, flowing stream. Low rent, all letters answered. Clarence Gallaugher, Shelburne, Ontario.

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Dates to Remember

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The college specializes in matriculation using the semester system with two five-month semesters. There are classes for Grades X, XI, and XII.

There is residence accommodation for both girls and boys, and a large day school enrolment. The college is located at the centre of busy Edmonton.

The Conservatory of Music provides complete courses in all branches of music. It is affiliated with the Royal Conservatory of Music, Toronto, and the Western Board of Music.

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